6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

Through The Wildernesses Of BRAZIL

By Horse, Canoe and Float

BY

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[Title Page]

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6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

CHAPTER VI.

PRIMITIVE MAN.—CANOEING ON THE ARAGUAYA.—PARADISE OF ANIMATE LIFE.—GARDENS OF EDEN.—MANIOC, THE BREAD OF THE LAND.

000 A VAST territory of perhaps two and one-half million square miles in the heart of South America, remains to this day virtually unknown to the Christian world, and but little known to the scientific world. This boundless, unexplored world is peopled by hundreds of savage tribes speaking a multitude of languages and dialects that have never been reduced to writing. They live just as they have lived from time immemorial. Millenniums have come and gone without apparently any change having occurred in their social condition. They all exist in a state of virtually absolute nudity, the dwellers of cold, barren, storm-smitten Tierre del Fuego not excepted, and maintain the struggle for existence largely by hunting and fishing and by the spontaneous productions of Nature. Excepting where they have come into touch with the higher races, they are without metal instruments, lacking which man can cultivate the soil but little. They represent what science calls "the stone age"—the pre-metal age—the childhood of man. They are as "babes in the woods," lost in the forests of ignorance, dense and morally more malarious than Stanley's forests of Urĕga.

They are an example, on a great scale, rather of the retrogression than the evolution of man, of degeneration instead of regeneration. These unnumbered and degenerate hordes seem like widely dispersed fragments of the wreckage from a mighty universal catastrophe and upheaval of mankind—

6:CooK M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

derelects, drifting for ages on the ocean of time. Physically, they have developed splendidly, and approach closely the completeness that the Creator has ordained for man; they are fine animals. Mentally, they have scarcely advanced one step, and they fall immeasurably below the standard of intellectual completeness that the Supreme Mind has beneficiently ordained that all mankind should strive to attain and to enjoy. Morally, or spiritually, they have not developed at all, but instead, have shrivelled fearfully, and every day they fail more and more of the glorious standard of perfect manhood and soul development that God, the Supreme Soul, has established, and ardently desires that all men should attain to, until they are almost infinitely removed from God. What a fearful *mis*-fortune it is that men should so utterly miss the prize of the high-calling of God.

For many of the facts herein presented regarding the Karayá tribe, of the Araguaya, I am indebted to that valuable work on South American Ethnology, *Beitrage zur Völkerkunde Brazilicus*, by Dr. Paul Ehrenreich.

The Brazilian government once maintained a school at Leopoldina to "civilize" the Karayá who live in several villages, or clusters of huts, scattered along the Araguaya a thousand miles. Much money was expended in this venture, but like many similar government enterprises, it ended without any desirable results having been achieved. Though a sincere effort may have been made to teach a few of the arts of civilization to these children of the wilds, yet the heart, or conscience, remained untouched by any elevating influences. Moreover, the moral influences that did exist, were positively bad, for the "civilization" that operated on these primitive people was immoral, degenerate. Therefore the savage pupils readily absorbed the vices of their teachers and examples, which were positive, but were not so apt to acquire their virtues, which were at best merely neutral. So they graduated from the school of "civilization" in a worse plight, morally and socially, than when they "matriculated."

To establish a school to "civilize" the children of the

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

648 forest, the course usually adopted, whether the work is done by "secular" agents, or by friars paid by the government, is to select a site within fifty or one hundred miles of the villages of the tribe, and erect the desired buildings. Then, when all is ready, the agents repair to the villages and try to secure a number of boys, either by making presents of knives and beads to the parents, or by kidnapping the children. This latter method was pursued with the Karayá, [593] for the parents refused to part with their children for any consideration. The friars are opposed to having the entire families of the Indians live near their schools. But, on the other hand, they do desire the mixed Portuguese speaking multitude—the ignorant, superstitious, immoral, rum-drinking people—called "the civilized ones," to "live at their feet." These people are more profitable to the friar than the Indians, for they give him much money to perform various priestly functions. But the primitive people have no money; nor have they learned to value these priestly services. Therefore, when the "school" is organized, the young savage, besides hearing the doctrine taught, has ample opportunity to see it exemplified.

122 I stayed with a private family at Leopoldina while waiting 000 to descend the river. In the meantime, I occupied myself going among the people, reading God's message to them and talking with them. I had many interesting and enjoyable experiences. I heard, long afterward, that the village blacksmith, with whom I had talked and left a Bible, was reading, or having it read to him daily, and was literally devouring it. It was the joy of his life. He would often exclaim with emotion as he listened to the reading. "Great is Jehovah!" Perhaps few who read these lines can understand the great worth of this Book to this sincere man in his declining years, dwelling at this remote, forsaken and forgotten spot, rarely reached by the fewest printed lines of any kind.

Another man, a visitor from up the river, was ill, and wished me to suggest a remedy for him. I thought that if he would forsake his vices, he would probably regain his

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

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[142]
[307]

A Kenyi.

A Patagonian Indian Chief.

Sioux in the Streets of Bakin.

[facing P. 60]

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

health. So I gave him a Bible and had a long talk with him. 000
He said to me, "I am a Catholic, not a Republican," and displayed the coat of arms of the Brazilian monarchy tattooed on one wrist, a heart thrust with arrows on the other, and the initials of the heir to the throne over the spot where he thought his heart should be. Though steeped in vice, he thought himself a good man and an heir of heaven. He was astonished when I read to him some verses from God's Word; especially when I read Gal. V. 19-21, for he crossed himself in alarm. Once, he said he did not believe there was a Devil, or a hell—that the man himself was the Devil. I replied that this might be true in some cases.

I found the people of Leopoldina extremely poor. One of the leading men, who was intelligent and industrious, got a Bible from me. Days having passed without his handing me the thirty cents asked for the book, the fact was disclosed that he did not possess even this much money, but had hoped to get it in payment for somework. Failing to get it, he returned the book; but I, apprised of the situation, made him retain the book. Scarcely any currency was in circulation. So they bartered: any one needing rice traded beans for it, or gave a fishhook in exchange for some line. They tried to sell me old jewelry and other junk in order to realize some cash.

One day, I went fishing on the Araguaya with the Cherentes in a big canoe. It was an experience which afforded me keen pleasure, and of which I shall always cherish lively memories. Everything was strange and wonderful to me;—my unusual companions and our boat; the great, red torrent of the river into which many streams were vomiting logs, brush heaps and other débris, that, falling into line, moved down the river in a long, solemn procession; the tropical surroundings of the river; the angling for large fish; the many great beasts that I saw sporting in the water, and lastly, the flocks of birds of flaming plumage that stocked the air.

At length, the day came to begin our long, strange voyage 122
down the river. We had secured for the purpose three canoes.

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

The largest, which carried the bulk of our effects, was made by heating a big dugout over the fire, spreading it, then building side planks on this foundation, and roofing the stern half with palm-branches. The second canoe was merely a big dugout; while the third was a small dugout with which to run about and fish. It required much skill to stow our voluminous baggage in the canoes.

The embarkation was a regal event to the people of Leopoldina. The entire population, dressed in festal attire, came down to the river to see us off. I thought my companions would never get through leave-taking; there was almost no end of conversing and embracing. Our party consisted of the teacher and her son, her black cook and half-breed Chavante attendant, the five Cherentes, and myself. We had also twelve dogs and pups which some one fancied we would need. Some days later, we added to our crew two black men and three Karayá Indians. We had no need of so many men; but they assisted mightily to devour our limited supply of provisions.

At last, all was ready for the pomp and pageantry of the embarkation; and pushing off, we swung out into the current in the presence of a numerous company, amid the firing of guns, the bursting of dynamite rockets, the blowing of bugles and horns, the yelling and cheering of the people, and the barking and yelping of the dogs. This is a characteristic Brazilian way of doing things. Considering the character and conduct of our company, we were very far from being a missionary party, I much regret to confess. Moreover, I saw with dismay, after we had cast off, that the canoe men had been supplied with *cachaca*, the native rum, and were intoxicated; worse, that there was a demijohn of the brutalizing liquid in the second canoe. So, the navigating we did was scarcely more intelligent than that of a rotten log. The alcoholized men paddled and splashed wildly about, yelling continually in mad glee; while our cargo of dogs, appearing to really understand the seriousness of the situation, howled a dirge. We were in great danger of being thrown upon the rocks and

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

wrecked. Meanwhile, we were borne swiftly onward in the embrace of the mighty, silent river, amid ever-changing pictures painted by the hand of God—of Nature arrayed in her gorgeous new robes of spring and solemnly adoring her Creator. Finally, a thunderstorm burst upon us; and after floundering about for a time, we landed at a cattle ranch on the Matto Grosso side of the river, where we remained until the next day.

This region is almost a Garden of Eden. All kinds of live-stock can be raised without other expense than a minimum of labor. The soil is so rich that a vast variety of fruits, such as oranges, lemons, bananas and the like, can be produced with little care; while many wild fruit and nut bearing trees could be transplanted to a spot within reach of the dwelling where they would continue to bear five, ten or one hundred years without cultivation. Wild game, such as deer, pigs, pacas and tapirs, abound in the neighboring forests, while the river teems with many kinds of fish. A comfortable dwelling can be erected without other expense than a small outlay of labor; and little clothing is needed. The sun is hot, it is true, but the breezes are refreshing and the nights are cool. Truly, God has made this a wonderful world, and there is no limit to the good things He has prepared to promote the happiness of His creatures.

The second day of our voyage was delightful. Earth and sky united to produce enchanting scenes. The river, placid as a sea of glass, reflected like a mirror the primeval forests that adorned its banks and seemed like a path of glory; while at mid-day, a solemn and awe-inspiring hush prevailed. As no trace of human life was visible for many hours, we could imagine ourselves the first arrivals at a new world.

Having paddled several hours and being at the same time swept onward by the current, we landed to visit two huts near the river where dwelt Brazilian families. At the first, we were treated to excellent coffee, and given a watermelon—a fruit I had not thought of finding here. It grows in the sand on the river bottoms without cultivation beyond plant-

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

000 ing the seed. I gave our kind host a Testament, which was gratefully received. The second family gave us permission to levy upon their patch of melons and pumpkins further down the river. This was a valuable addition to our scant supply of food. At evening, we landed at a rude abode where we were to take on a dozen or more sacks of manioc meal for food while passing through the savage world. This dwelling was merely a roof of palm branches supported upon four posts planted in the ground with one corner fenced off as a "private apartment" for the family.

What a remarkable scene was presented as our little flotilla arrived! Everything animate came out, apparently, to greet us;—men, women and children—the color of the ground—and dogs, pigs and fowls. Our contingent of dogs, added to the resident animals, constituted a menagerie of no mean proportions. As the evening meal—dinner—was being prepared, the squeels and yelps of hungry pigs and dogs, as they fought, and were kicked for attempting to devour our food while it was cooking, caused a continual uproar.

114 We delayed here three days while our men helped to prepare the manioc or cassava meal. The manioc is a large root almost entirely starch, with a woody fibre running through it. Two kinds are commonly met with in Brazil, the domestic and the "wild," though both are cultivated. It is propagated by planting small sections of the trunk of the little tree that grows from the root. The "wild" variety grows much the largest, becoming two feet long and five or six inches thick when it can grow throughout the year uninjured by frost. This kind is deadly poison; but when the sap, or liquid, is pressed out the poison seems to go with it. The "domestic" kind contains no poison, and may be boiled and eaten like ordinary potatoes. To make the manioc meal, the black skin, or bark, is scraped off, then the root is grated, like horse-radish, into a wooden trough; next the juice is removed by subjecting the mass to a heavy pressure, and it is finally kiln dried. The contrivance used to press out the liquid is very rude. The grated manioc is put into a

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

large dugout trough near a tree, then a rough slab of wood, 114
fitting loosely into the trough, is placed upon the manioc, and upon this again still other large blocks of wood are built up, all of which become the fulcrum for a heavy beam, the base of which is secured in a mortice in the before mentioned tree; and lastly, heavy weights are piled upon the outer end of the beam. The meal is dried by placing thin layers of it upon an elevated surface, like a huge griddle, under which is a light fire, then stirring it with a wooden hoe.

I saw here, near the dwelling, a valuable fruit tree with 136
hollow limbs in which five or six species of wild honey bees had established themselves. There are a great many kinds of wild bees in Brazil, but none of them, I understand, has [000]
a sting; and what is still more remarkable, all, or nearly all, make acid honey—or *sour* honey, as we commonly say. It is used as a drink, which is much prized, by mixing one part honey to five or six parts water and sweetening it with sugar. The expression, "sweet as honey," would be meaningless to many Brazilians. That honey needs to be sweetened with common sugar appears strange indeed.

At length, all the manioc meal we needed, or could carry, 114
was made and stowed into the canoes, and we resumed our voyage. I was astonished at the great quantity of this food stuff we were taking with us. Our canoes were loaded to the water's edge with it, and we seemed to have sufficient to feed half a dozen horses a month. But as we journeyed, [261]
and I saw the tremendous eating capacity of our Cherente, Karayá and Brazilian canoe men, I was convinced that we had none too much of the meal. These men seemed never to reach their limit—if they had a limit—for they always continued to eat as long as there was anything to levy upon. Their common dinner "plate"—or trough—was a large pan with a capacity of over half a bushel. Around this they all squatted, as it rested upon the ground, and devoured, a few with iron spoons, and the others with nature's five-tyned forks, gathering the food into large balls and tossing it into their mouths. One day, a large, fish-eating bird, called a [136]
mangwary,

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

114 manguary, was shot, which filled our largest pot while cooking. When it was done, our men filled their bushel "plate" half full of manioc meal and poured the pot of game, with the liquid, over it. Just as they finished devouring this mountain of food, two of our party, who had gone fishing, returned with two very large fish; and "to save the fish from spoiling," they at once prepared and boiled a big pot of it, poured the mess over another half bushel of manioc meal, and soon this second heap of food disappeared also.

Fortunately for us, the annual rise of the river was late this year, therefore the *praias*—extensive sand bars—were still exposed. We needed these places to camp upon at night, as it was difficult or dangerous to sleep in the forest on the main land because of insects, reptiles and wild beasts. The [135] mosquito tribes are highly developed in the tropics, for they have the whole of every year in which to perfect themselves. Some varieties, called "powder" by the Brazilians, are mere specks and can fly through ordinary mosquito netting.

136 Many large and interesting creatures live in the Araguaya river. The *loutra* is the king of the river. It is a kind of river dog, or fresh-water seal. Its body is about five feet in length and it has four very short legs. It subsists entirely upon fish; but it lands on the beach to wander about, and bears its young in a hole which it digs in the bank of the river. When it pokes its head above water while in the river, it appears to be an enormous bull dog. I must confess that I was not a little startled when the head of one appeared above the water close to where I was about to go in bathing, as I had never seen the creature, nor knew of its existence.

Another interesting creature is the fresh-water dolphin, called a *bouto*—stub nose. It is a slate-colored carnivorous mammal which attains a length of ten feet, and a weight of six hundred or a thousand pounds. Its head resembles that of the hippopotamus; but it has no legs, and cannot leave the water. These beasts are very numerous in the Araguaya, or where fish are abundant, for I have seen as many as three pairs

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

within fifty or one hundred yards of our canoe diving for fish and rising to the surface every moment to blow, whale-like. They can be captured only with a harpoon, but are rarely killed voluntarily by either the civilized or savage natives, though their fat is known to yield an excellent oil for lamps, for there is no animal in the Amazon region that is the subject of so many fables as this creature. The superstitious people believe that blindness would result from the use of this oil in lamps. One fable represents the *bouto* as a kind of mermaid, or siren; and is to the effect that it once had the habit of assuming the form of a beautiful woman with hair hanging loose to her heels, and coming ashore at night and walking through the streets of a village to entice the young men down to the water. If any one was so much smitten as to follow her to the water's edge, she grasped him around the waist and plunged beneath the waves with a triumphant cry. A man told me that if a human being were drowning in the river and a *bouto* should be near, it would succor him and bear him to land.

Fresh-water turtles exist in vast numbers in the Amazon region. They reach a great size in the upper Amazon, a full-grown specimen measuring nearly three feet in length by two in breadth. Its flesh is prized by both the "civilized" and the savage peoples living by the river. The eggs also are valued, scores of millions of which are gathered each season. Oil is extracted from these eggs, tens of thousands of gallons of which have been exported annually. Each turtle produces about one hundred twenty eggs every year. They issue from the river at the dead of night, when all is still, and making excavations two or three feet deep in the sand, turtle after turtle deposits its eggs in the same pit until it is full. The eggs are slightly larger than a hen's egg, are perfectly round, and have a flexible, leathery shell. To prepare them for eating, Brazilians boil them thirty minutes, then mix them with corn meal.

Alligators also infest in vast numbers the Amazon system of rivers. Indeed, they exist in myriads in some streams so

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

136 that "it is scarcely an exaggeration to say that the waters of the Solimoens are as well stocked with large alligators in the dry season, as a ditch in England is in summer with tadpoles."

The anaconda, (eunecetes murinus) or great water serpent, is another interesting creature. It has been known to reach a length of forty-two feet, and to girt four feet. Its greatest thickness is about half way between its head and tail, from which point it gradually tapers both ways. Some Brazilians eat the flesh of this creature.

A fish that interested me is the sting-ray, which looks like a huge, animated pancake. It is ten or twelve inches broad, three inches thick, and almost entirely limbless. Its nose projects only slightly, and it has a stub tail about three inches long armed with a poisonous spine. There are two holes on the upper side of the pancake for eyes, while the mouth is a slit on the under side. It swims very rapidly by an undulating motion of its rim. Near evening every day, these fish bury themselves in large numbers in the half floating mud near the edge of the water to feed, apparently; and if a bather should tread upon one, it will plunge its spur into his ankle instantly, causing a painful wound, difficult to heal. The Brazilians call the fish *lightning*. Its flesh is coarse and tough, and unfit for human food. It is very annoying to a fisherman when it bites his hook, for it seems to be endowed with nine lives, requiring a long time to die, and he dare not handle it because of the spur.

Another small, but dangerous fish, is the *piranha*. These fish exist in shoals in deep spots in the river sheltered from the current. They are never more than a foot in length, have a fearful array of sharp teeth, and are terribly voracious. A line dropped where they are, baited with a bit of meat, will have scarcely touched the water when a whirring sound will be heard and one of them will be on the hook and thousands more trying to get on. No one ventures to bathe where they are, for he might be fearfuly lacerated before escaping from the water.

Brazil.

The largest fish in the river are eight or ten feet in length and encased in an armor of big scales. Still other fish will be mentioned later. 136

After a five o'clock dinner one afternoon, we cast off again in order to take advantage of the current during the early part of the night. How strangely beautiful and romantic were the scenes that encircled us as we were borne quietly along on the bosom of the mighty, silent, placid flood and the shadows of night, pursuing the fleeing day, stole slowly over us! The boundless forest on both sides of the river, standing, or kneeling down into the water, seemed a vast guard of honor presenting arms, or two grand armies standing at attention. At length, calm and solemn night enveloped us in her sombre mantle. Two hours later, the full moon arose like a Queen of Glory in all her splendor, and radiated a flood of brilliant, delicious light that glorified river and forest and transfigured the savage world through which we were silently moving like spectres. I felt like exclaiming in the words of the Psalmist, "Praise ye him, sun and moon: Praise him all ye stars of light!" ooo

Soon, we reached a little hamlet called São José, that at the time of our visit, was in an advanced state of decay. This was the last outpost of "civilization," and the few people who lived here were cut off from the rest of the world and barely managed to eke out an existence. As I was sitting in our canoe one evening while we tarried here, some large fish heads that had been lying on the beach were thrown into the water; and the instant they struck the water, several fish one to two or more feet in length shot out of the water in the vicinity and glided, or ricochetted over the surface in every direction. They were frightened, apparently, by the large heads. We bought a fat cow here for three dollars and fifty cents and salted the meat down; but as the curing was not properly done, we finally lost the meat. [361]

We found a small group of the Karayá living at São José. We met the Karayá for the first time just before arriving here. They interested me greatly. Doubtless I appeared no 123 [162]

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

123 less strange to them than they did to me. Charles Darwin describes the deep feelings he experienced when he found himself face to face for the first time with primitive man. I, too, can never forget the hour when I first gazed upon man in his primitive state. The memory of it will ever remain vivid, and as one of the most interesting experiences of my life. One could easily imagine, at first, that he belonged to a lower order of creatures than the *homo sapiens*. If so, better acquaintance soon revealed him to be truly a man in every respect—a true human soul, though far from God in the jungles of ignorance and superstition—one of the lost ones whom Christ came to seek and to save.

291 [302] The men were entirely nude, and painted from head to foot a dull, yellowish red with a mixture of fish oil and the fruit of the burity-palm. The women were painted like the men, but wore an item of covering made of a strip of inner bark eight feet long and ten inches broad. It is passed around the body and between the legs, and hangs down in front like an apron. At a distance, it resembles a strip of brown canvas. It is beaten and worked, when taken from the tree, until it has some degree of flexibility. Nevertheless, it must be uncomfortable to wear.

764 A Karayá died while we were detained at São José. We were made aware of the event by the incessant howling, wailing and loud lamentations of the female relatives of the deceased. Visiting the hut of mourning at dawn, we found the family busy decorating the corpse for burial by gumming rings of white feathers around the limbs, wailing and chanting as they worked. Afterward, the body was rolled in the palm-leaf mat which had been the bed of the deceased during life, placed in a canoe, and taken down the river to the tribal cemetery. Karayá funerals will be more fully described in future pages.

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

CHAPTER VII.

LIFE IN THE SAVAGE WORLD.—JUNGLE DINNERS. —SYLVAN DORMITORIES.—MIDNIGHT ADVENTURES.

LEAVING São José, we entered an altogether savage world, 114
encountering not a vestige of "civilization" again for six or seven hundred miles. We often journeyed part or all of the night, allowing ourselves to be borne along by the current. But I soon found traveling by night very dangerous, especially while we were in the upper part of the river, for there were many obstructions in the river; and the pilot, who was supposed to keep a sharp lookout so as to arouse the oarsmen when danger threatened, often fell asleep, with the result that both our lives and our property were imperiled. Frequently, as we floated quietly onward in the darkness and stillness of the night, we were suddenly thrown into intense excitement because threatened with destruction. But, we never suffered any harm. An unseen Power was caring for us, notwithstanding the carelessness of our canoe men.

As our beef spoiled, we had to depend upon fish and game 114
for our meat, which we never lacked, usually having an 136
abundance. As regards fish, it was much to our advantage that the river was still low. When it rises above its banks and submerges the contiguous country, which it does in places many miles inland, it is difficult to catch fish; one reason being that the fish now find a great abundance of food. We fished every day with hook and line as we floated along with the current, and usually caught very large fish—so

114 large, indeed, that one was sometimes sufficient to make two
136 meals for our entire party, notwithstanding our enormous eating capacity.

000 One day, I witnessed a new use for tobacco. A large fish having been hooked, and played until nearly exhausted, was drawn gradually alongside the canoe; then the angler, having masticated a big lump of tobacco, injected it into the mouth of the fish, causing it to stiffen instantly, with the tail slightly curved, in which condition, it was easily drawn into the canoe. If tobacco will paralyze a fish, can it fail to injure the human consumer?

114 As there were many kinds of water and tree fowls along
136 the river, we dined frequently upon game. At other times, wishing a still greater assortment of food, and to enjoy the chase, we disembarked for a few hours to hunt deer, pigs,
000 tapirs and the like. One morning, a nice pig having been taken in the thicket near the edge of the river, we landed on the first sand-bar for breakfast. Getting ashore, a few of our men set to work at once to prepare the pig, while the others watched the operation, each one evidently thinking of making a good meal, and the part he would select for his portion. The repulsive turkey-buzzards—the scavengers of South America—getting wind promptly of what was occurring, came to observe with an anxious, give-us-the-tripe look, and flopped and jumped about awkwardly, like sack racers, their constantly increasing numbers forming a black ring around us. Our colony of dogs, also, stole quietly about seeking an opportunity to levy upon something. Soon, the pig was cleaned and each of us chose his favorite part. The scene presented was amusing: One man, having roasted the liver at the camp fire, was eating it with a relish; another was stewing the heart; two others were roasting the hams with much solicitude, thinking of the feast they would have slicing and eating from them momentarily during the rest of the day and evening as they paddled, or floated onward in the canoes. The little, old Karayá captain, recently added to our crew as a pilot, had cheated the buzzards of the tripe, and

[i.e., Pig Tripe--Analyst]

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

133
137

The Home of the Famous Water Lily, the Victoria Regia. Each plant is the first head and will bear a couple of hundred pounds.

[facing p. 72]

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

was baking it; a Cherente had chopped up the head and was stewing it, his appetite gaining in strength every moment. I contented myself with two slices of steak which I empaled on a spit and broiled.

These pigs subsist entirely upon wild fruits and vegetables, and the meat is excellent, especially if the animal is young. They have no layer of fat under the skin, as does the domestic pig. Some varieties roam about singly, while others go in herds of one or two hundred.

When an enemy approaches one of these herds, the alarm is given and they instantly arrange themselves in the form of a crescent, so Brazilian hunters say, and advance to the attack tossing their tusks constantly from side to side, grunting and snuffing, and emiting a disgusting odor. If the enemy does not quickly make his escape, he will be mangled. Jaguars always skulk near these swine bands, for they have but to steal up and seize a pig whenever they wish to dine. It is said that these great cats know well the danger of an attack by the pigs, so act discreetly. When one is hungry for pork, he conceals himself close to the line of march of the swine, lying in wait until the entire herd files past; then, as the last pig is passing, he springs suddenly upon it, breaks its neck, drops it, and scrambles up a tree. The unfortunate pig of course utters a squeel of alarm when seized, so its companions at once form in battle array and advance upon the foe. Soon, they encircle the spot where the victim lies dead, but seeing no enemy, they again form into line and move on. The jaguar, then descends and enjoys a quiet meal.

As we journeyed, we passed splendid grazing lands that appeared like beautiful meadows; next, we saw what resembled pretty apple orchards; then charming parks; then groves of shade trees where we almost expected to see a farmer's house; and finally, tracts of dense forest where the branches of the huge, spreading trees were heavily and elegantly draped and festooned with enormous masses of climbing vines. One of the many things that attracts one's attention in the Brazilian forest is the great extension of the branches of the trees,

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

137 for they frequently appear to reach out from the trunk seventy or eighty feet.

114 We often disembarked at some charming arboreal palace to prepare and eat our food, for, on the sand-bars, we could not always obtain fuel, and were, moreover, exposed to the blistering heat of the sun. At such times, when we were not troubled by insects, we enjoyed a delightful picnic, with which our jungle banquet was in keeping. Occasionally, we were forced to pass the night in the forest. Late one afternoon, we disembarked in the forest for dinner; but before we had finished our repast, a storm broke and darkness closed in quickly upon us—darkness, too, that could almost be felt, obliging us, finally, to grope our way among the trees as if we were blind. It was unsafe to reembark, so we hastily pitched our tents while we could still see a little. I swung my hammock in my tent, and our motley company of canoe men stretched themselves side by side on the ground, forming a human carpet, over which I was suspended, like judgment. The dripping of the rain on our canvas house, the moaning and sighing of the wind through the forest, and the incessant rumble and boom of the thunder, were the only sounds. Soon, the strata of humanity on the ground was snoring loudly, undisturbed even by the bats that bled them on the toes. Some time after high night, because of the stillness, I gradually became conscious of the fact that the storm had ceased, then that the snoring also had ceased, succeeded by a continual slapping, for the mosquitoes had come in clouds and filled our tent, now that there was no rain or wind. "Let us go outside!" exclaimed Sépé, the Cherente, to his companions, and the tent was promptly vacated by all but myself. They imagined they would be free from the little pests in the open air, for, having filled a tent or a house, they torment the occupants all night long, whereas, in the open air, they are in motion but a short time. This time, however, there were myriads of mosquitoes outside the tent as well as in; and again Sépé called out, addressing me, "Shall we not go away from here at once?" I replied in the affirmative,

[136]

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

for to sleep was impossible; and though the darkness was still so gross that we had to feel our way down to the river, we struck camp, tumbled everything into the canoes, then casting ourselves into the arms of the great, silent flood, were swept rapidly away. 114

We saw the tracks of the tapir everywhere, but did not have the good fortune to capture one while on the Araguaya. They always make for the water at full speed when alarmed, remaining below the surface a surprising length of time. When the jaguar springs upon the back of the tapir and tries to break its neck, he sometimes fails, for its neck is short, very thick and strong. It rushes madly toward the river at such times, dashing among the trees and through the dense underbrush, bolting under fallen trunks and bumping against some in a manner most unpleasant for its ferocious rider, so that he is usually glad to seize the first opportunity to dismount. The jaguar is known to have been killed in one of these wild stampedes, its neck being broken in collision with a tree. I have heard of such a horse and rider tearing through an encampment and among hammocks occupied by sleeping men. 136

We were often entertained at dawn by monkeys roaring their morning anthem. The great volume of sound seemed to indicate that there were a dozen of these vocalists and that they were a mile distant from us, when, in truth, there were but two and they only a quarter or half a mile distant. There are thirty or forty varieties of monkeys in the Brazilian forests, most of which will doubtless never be seen in zoological parks, for they cannot live in captivity, not even in their native land. We frequently saw colonies of one kind or another climbing about among the tree-tops, or sitting on their haunches observing us.

One day, we sighted far down the river in advance of us, what appeared to be two lines of soldiers drawn up at the water's edge. Studying the objects with a field glass, we found them to be a line of giant storks standing at the margin of the river waiting to seize their breakfast of fish.

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

136 They are as tall as a man, and, standing in line, their uniform black heads, white breasts and long, black legs, gave them a decidedly military appearance. The reflection in the water gave the illusion of a double line. I believe this is the largest bird that flies. It must have a long, clear space or it cannot rise. From standing humped up, like a goose on a cold day, it takes a few hesitating steps, then several determined strides, then breaks into a run, followed by a long series of big jumps and flapping of its huge wings, until, finally, it gets clear of the ground.

114 As we were borne along at night where the river was broad and deep and free of obstructions, all slept, or tried to sleep, excepting one or two watchers. My improvised bed in our large canoe was made of a large, square tin can, the side of a big tin wash-basin and the half of a gourd shell. My companions reclined on similar beds.

609 One obscure night, as we moved silently onward, like a giant phantom, we descried a light some distance ahead and heard Karayá shouting to us from a sand island. Fearing that they might not be friendly, and because of the darkness, our first thought was to pass on and not land where they [226] were. But a moment later, we discovered that they were a friendly fishing party: so we went ashore. As we drew [533] near to land, our Karayá pilot, Pedro Monco, sang one of their familiar tribal songs. It was of a joyful strain, though extremely peculiar, suggesting, somewhat, the running and bleating of a deer. It is usually sung for the purpose of announcing to those on shore that visitors are arriving, that they are friendly, and that they are happy to meet their friends on land. Our trumpets were also sounded, and I played a hymn on the cornet. Our arrival appeared to give the fishing party much pleasure. The first thing they asked for was manioc meal and fish hooks. They were all in nature's dress, except the captain of the band, who wore a blanket.

262 Soon after we disembarked, which was past midnight, a [252] Karayá appeared with what resembled a skinned cat, and placed it over the fire to broil. "What is this?" I inquired.

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

262

"Monkey."
"What are you going to do with him?"
"Eat him—me like him much." [224]
"How did you catch him?"
"Me shoot him with an arrow."

Continuing our voyage at dawn, we encountered before 609
noon another cluster of Karayá huts on a sand island. Before [361]
we could get to shore, the natives ran out into the water [439]
to meet us, and surrounding our canoes, eagerly offered us balls of black beeswax and pottery in trade for what they supposed we had. It was amusing to see a Karayá couple trying to make a trade with our only woman voyager for a man's gauze undershirt. I could not but think of how the poor savage would appear with only that shirt on. He wanted it, [291] he motioned, to shield himself from the cold at night, and from the flies by day.

We passed the next night at another group of huts on [361] the sand. These Karayá who were very cordial, were expecting us for the news of our approach had preceded us; so they gave us a royal welcome. The *mayor of the city*— [422] the chief of the local horde—appeared arrayed in a complete [292] suit of civilian's clothes, consisting of white linen trousers and vest, black coat and hat. These he wore merely as decorations, not as a covering, for these people consider themselves fully and properly dressed without any such apparel. It was a remarkable sight indeed to us to descry in the gloaming, as we approached the land, what appeared to be a well-dressed representative of advanced civilization entirely alone in a remote, howling wilderness, surrounded by nude and painted savages. He had obtained these garments somewhere from a trading boat. We were escorted in state to a large hut [506] where were assembled all the human inhabitants of the island; and after the reception, we witnessed the wrestling game of which the Karayá are very fond, which will be described fully in future pages.

The same night, as I was sleeping soundly in the open 123 air in my hammock, which was swung between two stakes

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

set in the sand with a ridge pole bound to them to hold them in position, I was rudely awakened with, "Arise, Mr. William! It is raining!" Truly, it was raining. So I draped my tent over the ridge pole above the hammock, but having no pins, I could fasten it open only slightly by piling sand on the edges. Wishing to protect our canoe men from the weather, I remarked to one or two that they might lie down inside, under the hammock. My back was turned for a moment, and when I again looked in under my canvas, I found the place packed with Karayá, Cherentes, Africans and Brazilians. This mass of humanity so contaminated the air that I finally slept with my head partly outside. 123

The Karayá hovered about us in their canoes most of the time as we traveled. When possible, we avoided eating our meals at their encampments as we would have to share our food more or less with them, and our supply of rice and manioc meal was scarcely sufficient for our own requirements. Nevertheless a few of them usually contrived to appear among us while we were preparing our food. Late one afternoon as we disembarked for dinner, a cold, drizzling rain was falling and no Karayá were in sight. But, they soon began to appear in twos and threes, as if they had scented us miles away, until finally, a dozen or more were standing around eyeing our boiling pots with hungry looks. The next object that attracted their curious attention after contemplating our dinner, was the young Karayá that had joined us as a paddler at São José. He took very kindly to the shirt and trousers given him, though he would slip out of them most unceremoniously when he wished to drop into the water to secure an oar, for example, that had fallen overboard. At length, he was given a military overcoat with a hood, which he wore when there was rain. Therefore on the occasion just mentioned, he stood near the fire as the twilight deepened, wearing the coat fully buttoned and having the hood drawn over his head, partly obscuring his face. The arriving Karayá seemed at a loss, at first, to determine just what *it* really was, except that a suspicious pair of brown feet and ankles pro- 609

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

truded below the coat. They eyed it carefully from head to foot, riveting their gaze for a moment on the feet, then slyly opened the hood a little to peer in; and when they saw the physiognomy of their savage brother with nearly all the paint wore off, grinning at them from away back in the dark, they were highly amused.

A Karayá village we visited near the mouth of the Rio das Mortes—River of the Deaths—is so remote and out of touch with civilization that the inhabitants understand scarcely anything of the Brazilian language. Nor are they cordial to strangers, regarding them, instead, with suspicion, for the reason that they are subject to attacks by the Chavante Indians who live up the Rio das Mortes. While we were calling here, one of the women sought to obtain a shirt from me for her young son. To make me understand what she wanted, she used the sign language, imitating one's movements when a mosquito bites one on the shoulder and he crushes it, the drawing on of a shirt, and the feeling of contentment that "mosquito no bite more."

My umbrella aroused the curiosity of the savages wherever we went. Knowing that it opened somehow, one of them took it once and stood it point downward, apparently expecting it to open. As it did not do so, he passed it to me to show him and his companions how it worked. As I opened it suddenly and it spread its wings, like some old, black goblin about to fly on an evil errand, the women uttered a low scream of fear and surprise. They often felt of my linen coat and trousers, and my shirt, then made signs to me that these articles were very good to protect one from the flies and mosquitoes. They evidently thought that this was my only reason for wearing clothes. They also fingered my hat and boots, and pulled my mustache to ascertain if it were real, or false, and gazed at me as I wrote my journals for writing was a mystery to them. To many of them I was a freak well worth going a long way to see.

The Christmas season occurred while we were in the savage world of the Araguaya. What an extraordinary Christ-

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

mas it was to me! How almost infinitely removed it was from the situations and environments of former Christmas days! I seemed to be a wanderer in a world wholly different from that which I had formerly known. The afternoon of Christmas day, we passed the principal mouth of the Rio das Mortes—a river with an uncanny name because of a sombre history. It takes its name, I believe, from the fact that a party of explorers, while navigating the Araguaya in canoes long ago, were slain here by the savages. It is a great river, though almost unknown to the world, and drains a vast region that is almost wholly unexplored. While passing the outlet of this mysterious river, a storm burst upon us, and our large canoe, becoming unmanageable, was finally driven ashore. Darkness closing in rapidly we prepared and ate our Christmas dinner in the wind and rain at the edge of the forest. We had no expectation that Santa Claus would penetrate the unknown, mysterious wildernesses that enveloped us to fill our stockings; though a few of our party did fear that the tiger might come to us for *his* Christmas dinner. So we all slept under a large tree close around the fire.

The next day, we visited a Karayá cemetery on top of a hill. As we entered the cemetery, I saw one of our Karayá canoe men, who had preceded us, standing over a nice watermelon that had grown there. I wondered why he did not eat it at once as they are fond of this fruit. But he would not touch it, nor would any of the Karayá, because it was a product of the cemetery, and intended, perhaps, as food for those who had gone to the shadow land. Two of our party did eat it, however, one of whom was myself. But I must acknowledge that it tasted unpleasantly like a Karayá smells. Our woman voyager declared that we had eaten the flesh of a defunct Karayá. Broken pottery was lying about in the cemetery together with skulls and other human bones; while sunk into the ground or standing on the surface were large clay urns containing the osseous remains of dead Karayá. Pumpkins also were growing in the cemetery as well as melons.

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

Returning to our canoes, we saw a wild fruit tree growing close to the water—its habitat—the fruit of which the Brazilians call *arása*. It resembles a reddish plum, but has a double stone and is very acid. But it is a very wholesome fruit and would make, I imagine, an excellent sauce. The tree appears to be partly a climber, for the limbs, which are one or two inches thick, maintain a uniform size throughout their length, and coil around one another, serpent like. The river was now a mile or more broad and the navigation very open; so, wishing to take advantage of the current as much as possible, we reembarked after a five o'clock dinner one day and floated along quietly hour after hour in the obscurity until past midnight. Then, desiring to find a sandbar on which to sleep until morning, we at last descried a gray outline and pulled for it. Happening to enter shallow water, we grounded before getting close to shore, and lost a pike overboard. But just as we were getting afloat again, we suddenly heard a shuffling sound coming from the shore close by; and looking that way, our hearts stood still as we beheld the dusky forms of thirty or forty naked and painted savages rushing down upon us fully armed with long war lances and heavy killing clubs, ready to scatter our brains on the beach. We now discovered that we were innocently attempting to land just above a portable Karayá village, the existence of which, at this place, was not known even to our pilot, Pedro Monco. Our creeping up here at the dead of night without giving any signals announcing who we were, and if we were friends or foes, had convinced the villagers that we were enemies.

The situation in which we found ourselves was extremely critical for a few minutes. But the natives, seeing who we were, paused briefly, which gave us an opportunity to communicate with them and explain matters, and also to make them some presents to pacify them. Our large canoe only was involved in this midnight adventure, the other having pulled up elsewhere for the night; so our party was small. Our canoe was drawn up on the sand, and the savage band stood

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

123 about us, fully armed, maintaining silence and appearing bellicose. At length, the entire band drew off about fifty yards, then began to discharge volleys of blood-curdling yells, such as only wild men or maniacs can utter. Though we had [5?6] heard these yells before, we did not know if it was "the shout of war," or only a challenge to the wrestling game. Greatly to our relief, it was the latter. We now knew that we were in no immediate danger; though we had felt that as they had not attacked us at first, they would now be loathe to do so openly. After the wrestling game, the savages gradually became friendly to us, and began, at last, to retire to their huts in twos and threes until only a few were near us. The hour was now three A. M., so wrapping my blanket about me, I stretched myself on the sand to sleep a little, though we could not feel sure that we would not be attacked for the sake of our baggage. A party of six Brazilians who were [509] descending the Araguaya some months previous to the time of our trip, were clubbed to death near this place for their baggage.

This was a night of experiences that we shall not soon forget. When we were first surrounded, one of our party, especially, acted very imprudently, though with good intentions: He blew a bugle endeavoring to call to our aid the other canoes which were really far distant from us. This calling for help could accomplish nothing, and but served to excite greater suspicion in the minds of the savages and precipitate an attack. I think I was as much frightened as any one, yet I saw that to retain self-command was far the wisest course to pursue.

513 The sleep of these children of Nature is more like that of 721 the other wild creatures of the woods than of human beings. The night is much the same as the day to them. They are up and down during the night, just as during the day, ever vigilant, and living in constant expectancy of the sudden appearance of an enemy. It is almost impossible to approach their encampment without their knowledge, though one move never so stealthily.

6:Cook M-3.4 (ca. 1900) 1909
SP9 Caraja SP9

Morning having come, the remainder of our flotilla soon appeared, and the Karayá became more and more friendly. We induced a few of them to go to their little cornfield across the river to get us some green corn and pumpkins. While awaiting their return, we were entertained by another exciting event. One of two or three Karayá men who were insane and haunted the wilds distant from the village, which they made an unwelcome visit to from time to time, suddenly appeared. Nearly all the men of the village were absent, having scattered off to hunt and fish, as is their custom. When the lunatic burst suddenly into view, the women and children were instantly stricken with panic. Amid wild shouting and screaming, chattering and jabbering, a grand rush was made for the canoes, of which there is one for each family; and as the women ran they caught up the children that were too young to care for themselves, and also grabbed up clay pots and other destructible objects, tumbled everybody and everything into the dugouts, then paddled frantically out into the stream. Soon, the mad savage came into the encampment, armed with a large bow and arrows and a heavy killing club; and amused himself by entering the huts and emerging through the roof; or, entering by breaking through the roof and passing out through the established opening. And while going from hut to hut, he shattered clay pots and pans with a heavy blow from his club, besides slaying parrots and macaws in the same manner. As he took turns around the village, he shot his arrow again and again high in the air in advance, taking it up each time as he arrived where it fell. Seeing him doing this, and fearing that we might become a target for his archery, we followed the example of our savage brethren and pushed out into the stream. But he did not appear to take any notice of us, nor of any one, and seemed to be continually muttering and moaning. He did not stay long in the village but was soon swallowed up again in the forest, and the chattering, jabbering, excited horde in the canoes returned to shore.

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

Chapter VIII.

THE KARAYÁ.—RECEIVING STRANGERS.—PERSONAL ADORNMENT.—DOMICILES.—MENAGERIES.—FISHING AND HUNTING.—HUSBANDRY.—FOODS.

101 [161] The Karayá tribe is divided into three great divisions, or separate tribes, called the Yavahé, the Karayáhy and the Sambiôa, numbering in all about four thousand. Little is 131 known of the Yavahé division except that they dwell in three 162 villages, or encampments, by a large lake, or lagoon, in the unknown interior of the great Isle of Bananal, which is between three and four hundred miles long and nearly one hundred miles broad, being formed by the two arms of the 133 Araguaya river. The Yavahé lake has an outlet into the [114] eastern arm of the Araguaya. In our descent of the Araguaya, we followed the western arm.

177 186 The Yavahé, though hostile to civilized men, and determined to avoid all contact with "civilization," much desire, nevertheless, to obtain the steel implements, such as axes, knives and grubbing hoes, which civilization alone can furnish them. Neither does the Sambiôa branch wish to have any direct contact with "civilization" because they see plainly that their brethren of the Karayáhy division, who live in touch with the "civilization" that exists in the interior of Brazil, and which we know to be semi-barbarous, immoral and superstitious, are in a worse plight, morally, socially and physically than they themselves are—that they are extremely poor and demoralized, and suffer from various diseases, contracted from "civilization," with which they themselves are

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

not afflicted. Therefore, they have hidden their villages far away from the slimy trail of the only "civilization" they know, and do not wish to reveal their location. But they, too, well know the great superiority of steel implements over their stone utensils, so desire to obtain them, which they do indirectly through the Karayáhy. They are not unwise in their generation. They do not desire to receive, in its entirety, the "civilization" available to them, for it has been demonstrated to them that its evils outweigh its blessings. Therefore they try to catspaw civilization's good things and leave its evil things. What a pity it is that a civilization, which is the best fruit of the Gospel of Christ, should not have reached the Karayá!

The Sambiôa live in much larger, cleaner, and more orderly villages than the Karayáhy, and are better fed. They also build better huts than the Karayáhy, and arrange them in regular streets. They have four large villages, located between Pau de Arco and the falls of S. Miguel. They trade hammocks, vegetables, fruits, fowls, and other produce for such articles made by civilized men as they desire. As regards agriculture, they are but little behind the semi-barbarous Brazilians of the far interior. They have many slaves, which are women and children stolen from other tribes with whom they were at war.

Only the inhabitants of the second Sambiôa village are hostile to strangers. When such appear at their port, the women and children are sent to a safe place, while the warriors, fully armed, assemble at the water's edge and assume a threatening attitude. It is necessary to be cautious in approaching them, though they dare not attack a large canoe full of men armed with repeating rifles. They greatly fear these weapons, believing that the rifleman can continue to fire indefinitely without reloading. The villages are always situated distant from the landing-place; and though they will allow the traveler to visit them, he must be on his guard.

The reception at the landing is interesting and exciting. The naked, bronze-bodied men are assembled in force. Many

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

609 Many
[302] of them are painted black and red, and have their faces daubed
[301] with a thick layer of black soot; others wear upon their heads
[297] crowns made of beautiful feathers; while others again, have
[411] their hair braided and decorated with the brilliant crimson and gold feathers of the macaw. All are armed with spears beautifully decorated with feathers, and with bows and arrows and heavy killing clubs. They present quite a military spectacle.

Disembarking, the first thing the visitors do is to show the savages their arms, especially the repeating rifles, which fill them with awe. The chief now hastens to declare that he and his people are friends of the white man, saying: "The Karayá is the friend of the white man; there is no lie with us," repeating this twice. Confidence established, some trading may be done without difficulty. Small children, and particularly, young girls, are very shy of the strangers, and usually creep into their huts and cover their faces with their hands. The visitor is never troubled by beggars, and rarely has anything stolen from him.

131 The Karayáhy division live along the main stream of the
162 Araguaya between São José and Santa Maria in twelve or
[648] fifteen villages or encampments, one of which, near Santa Maria, was completely wiped out in 1881 by the Kayapó
361 tribe. Their villages are not so clean as those of the Sambiôa, nor are the huts so well constructed.

191 Observing the speech of the Karayá, one can scarcely notice any movement of the lips; nor do they seem able to repeat exactly a sentence just uttered. They have many sounds which they produce with the tongue and swallow the
192 last syllable. Apparently, their speech is not related to any Brazilian aboriginal language. The most remarkable thing about it is that they have one dialect for the men and another for the women; though only a few words are entirely different, and with most of them there is but a slight, unimportant change.

142 Physically, the Karayá are one of the finest of the aboriginal races of Brazil. They are of medium size, slender and

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

graceful, and their limbs are well balanced. Their proud bearing makes them appear larger than they really are. Their great muscular power, elasticity, and quickness of movement, is displayed to advantage in their wrestling games, which are their most loved sport. The muscles of the shoulders, especially, are highly developed in both sexes, because they have been trained from childhood to carry heavy weights on their backs, supported by a band which passes over the forehead. The eye-brow ridge is flat, giving the appearance of an open face, and the eyes are but slightly almond-shaped. The women are much smaller than the men, are well proportioned, and have pretty hands and feet. The bust of the younger individuals is perfect, but they soon lose their beauty of form. It is difficult to determine at first just what the color of their skin is. Living, as they do, in the glowing heat of the sun on the sand-bars, their skin, which is really a clear, yellow-brown color, is turned into a dark copper-brown. This clear yellow-brown is found only under their heavy armlets, wristets and leglets.

Many paint, or, more correctly, grease themselves from head to foot a red or black color, or both; while others prefer brown, red and black. Sometimes a young warrior has himself painted in such a fashion, that seen at a short distance, he appears to be wearing a black European cutaway coat buttoned at the top with one button; while another has black rings painted around his brown body from his shoulders to just above the knees, giving him the appearance of being dressed in a bathing suit. Others, again, paint their faces black. But they like, best of all, to paint black lines on the faces and the extremities. The painting is done with a bit of wood, or with the fingers. Both sexes chop the hair off straight across over the forehead, leaving it in the form of "bangs," and allow it to drop down behind over the shoulders. It is straight, black and coarse, like a horse's tail. Many of the young men, corresponding to what we call "dudes," clip a path, an inch wide, like a very wide part from the forehead back to the crown, and cut the hair of the

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

crown, leaving it two inches long and standing erect, pompadour fashion; while the back hair is braided neatly in a single braid, with a bunch of brilliant feathers fastened at the point, or it may be folded up in three or four folds and tied at the base of the head with a cotton string, to which is secured a bunch of long, bright feathers.

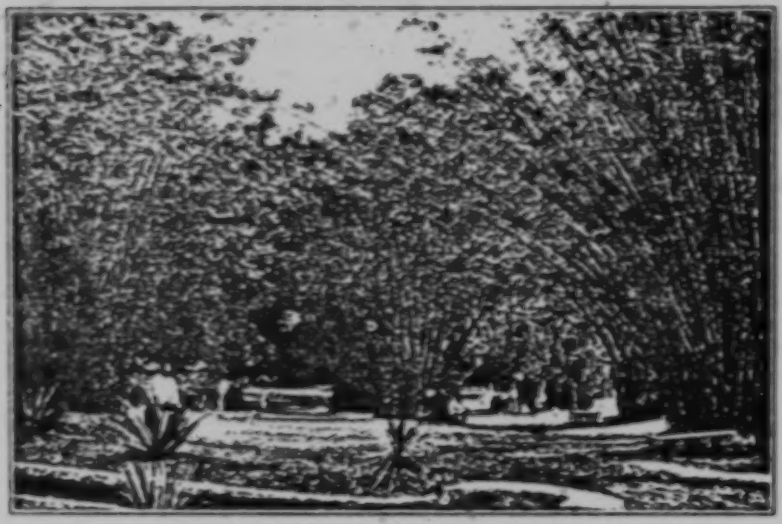
The ears of both sexes are pierced in infancy, and they wear in them a reed six or eight inches in length and as large as a lead pencil, the greater length of which protudes toward the front and terminates in a bit of shell set in a rosette of crimson feathers.

The males, and they only, have the lower lip bored. This is done in childhood, and is probably the initiation ceremony into the rights of citizenship or membership in the tribe, just as a civilian is initiated into a lodge, or a child of Roman Catholic parents ceases to be a "pagan" and becomes a "christian" by reason of the baptismal ceremony. A plug, or spile of piuva wood is inserted into this opening in the lip, which is made larger and larger as the individual grows, until it will admit the thumb. The elderly men who have ceased to care much for display, usually wear nothing in the lip but a plug, cut off short; but the "smart" young men wear an ornament some eight inches in length, flattened like a blade just below the lip. The small boys wear a flat piece of shell an inch or two long, and in the form of a T, the cross-bar of the T holding the ornament in position. A much prized lip ornament, which is worn only on festal occasions, and at other times kept wrapped in cotton and securely laid away, is a long, heavy piece of rose-colored quartz. The lip end of this also is T, or dagger-shaped, so that it may not fall out. It is seven inches in length, and conical at the lower end. The Karayá do not make these, but get them in trade from the Tupí. This ornament is, of course, very heavy, and one wonders how it is possible to wear it; for even the lightest of these lip ornaments cause the lip to hang down in a very ugly fashion. To drink when the plug is out, the opening must be closed with the fingers.

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

Market Day in an Interior Village.

Page 266



The Bamboo Grove in the Zoological Garden at Rio de Janeiro.

Page 274

[facing P. 88]

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

Brazil.

Both sexes have a blue ring tattooed under the eye, forming a deep ugly scar, which is the special distinguishing mark of the tribe. 304 619

The Karayá take good care of the body, bathing many times each day—though this is more to cool and refresh themselves, and for sport—keep the hair well combed, and pull out the sparse beard. They formerly used the teeth of the piránha fish as a kind of saw with which to cut the hair, but they now have scissors. 515 302 412 237

As already stated, the men wear no clothing, or covering whatever. The sash, or apron, worn by the women, is made of the inner bark of the jangáda tree. It is prepared for use by first soaking it a day or two in water, then pounding it with flat stones, and finally drying it. When the wearer of this primitive apron sits, she passes it back between the limbs and sits upon it. Besides this costume, both sexes wear various armlets, wristlets and leglets, as ornaments, which are peculiar to each division of the tribe. Soon after birth, the child's wrists and legs below the knees, are adorned with broad bands made by weaving together cotton cordage on the limbs themselves; while a black cotton band girts the body as a bandage. When the infant is a few months old, these articles are removed, and broad cotton wristlets, leglets and anklets are woven on the limbs, a tassel of cotton cords being attached to the leglets. The boys wear the leglets, or garterlets, until the lip is pierced, while the girls wear them until married. The wristlets worn by adults, cover nearly the whole forearm. They are not put aside until after marriage, and many females wear them until the first child is born. When one of the couple dies, the survivor puts the wristlets on again. This custom has come down from the ancients. As the wristlets and leglets are usually woven on the limbs themselves, they cannot be removed without being cut off. For this reason, they are never removed, nor washed until finally thrown aside. But I found the Karayá quite ready to cut these articles off and give them to me in exchange for some articles I had which took their fancy. 291 [287] 301 [184] [283] [286] [437] [439]

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

301 [286] fancy. Sometimes, however, these ornaments are woven on a wooden form.

292 513 Another article of dress, which is peculiar to the Karayá, is the *hammock*. It is made of cotton cords. Strange to say, it is never used as a hammock; nor can it even be swung up, as it is not provided with any cords for this purpose. It is only the body of a hammock. During the day, it is used as a kind of cloak, and is hooked over the head so as to cover the shoulders and back; and at night, it is used as a mat to sleep upon, *on the ground*. Both adults and children may be seen going about during the day with these huge, half-open-pea-pod like objects hooked over them. It reminds one of a snail with its shell on its back. Even clay dolls have this [354] hammock cloak. It is, however, occasionally fastened up like a hammock in order that it may be used as a cradle for an infant.

513 191 This *hammock* is of great ethnological interest, because the primitive races of Brazil are classified ethnographically according to whether they sleep in a hammock or do not. It is [352] known that all the tribes occupying the eastern half of Brazil, which includes the Karayá, sleep on the ground, or on slightly raised platforms made of poles; while those that are really hammock using tribes—that sleep in hammocks—make their hammocks of cordage twisted from cotton and palm-leaf fibre. But the Karayá *hammock* is made of cotton only; moreover, it is not a complete hammock and is not used to sleep in. This proves that the Karayá are not to be classified as one [177] of the hammock tribes. We are to understand, therefore, that they got the idea of the hammock comparatively recently from some other people, probably from the "civilized" Brazilians, who make them of cotton only; and though they value them, they are yet unwilling to give up their old custom of sleep- [286] ing on the ground. A certain Brazilian explorer asserts that he taught the Karayá to make a simple loom and how to weave.

293 Another article of dress used by the Karayá, is a kind of eye-shade, called an eye-umbrella. It is used to protect the

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

eyes from the strong reflection of the sun on the sand-bars. When trading with travelers, they are eager to get blue or smoked glasses, or goggles.

The Karayá live in a more advanced state than do some of the other tribes of the Amazon basin, especially the rough, nomadic peoples, who exist in small groups of a few families. They prefer to live in large groups containing hundreds of individuals, and in permanent habitations, constituting fixed villages or encampments. True, the Karayá living near San José, rove about somewhat in small parties during the dry season; but farther down the Araguaya, the encampments are more permanent and populous, numbering one hundred fifty to two hundred souls. During the rainless season when the river is low, they live on the sandy river bottoms, called *praias*. Here they set up their easily portable huts, in order to be convenient to their canoes and to the fishing grounds, and also to be more free from troublesome insects.

The *villages* of the Karayáhy division, in common with those of all other primitive peoples, are merely clusters or groups of huts, huddled together in complete disorder. Each hut is constructed by planting in the sand, fifteen or twenty feet apart, two parallel rows of saplings, then bending over each pair of opposites and tying them ogether. To these ribs are bound bamboo rods in a horizontal position, *sipo*—creepers—being used as cordage; and upright poles are planted at the gables. Over this frame-work is bound the skin, or covering, which consists of giant, feather-like palm-branches. Sometimes plates, resting on forked posts, are used to further strengthen the frame. This dwelling, when completed, is shaped like the bottom of an inverted barge, and looks like a very squatty, ancient haystack, with a hole—the door—eaten in one end by cattle.

Garbage, such as watermelon rinds pumpkin skins, green corn cobs, and other fruit and vegetable refuse, is dumped just outside the hut. Here, the mass festers and stinks in the fierce rays of a tropical sun, and attracts swarms of insects, especially sand flies, that torment the nude savages

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

361 beyond endurance, compelling them, finally, to pull down
[364] their huts and move to a new site, perhaps to some other sand-bar. This is a case of moving the residence instead of the garbage. During the rainy season, or when the sand bottoms are submerged, which may not occur until two or three months after the rains begin, the Karayá dwell on the
[342] high banks of the mainland. Here, the huts are much better constructed, resembling the dwellings of "civilized" Brazilians.

342 It is seldom one sees among primitive peoples, such sub-
184 stantially constructed huts as those of the Sambiða division. Here is seen the greater industry, the greater activity, and the better condition in every respect of the free, unmolested sons of the wilderness in comparison with their "tame" brethren who exist in more destitute circumstances, though in contact with, and under the influence of the "civilized" people—the semi-barbarous Brazilians. The dwellings of
342 the Sambiða are not placed in disorder, but are arranged in
363 long rows, forming regular streets. "They make a favorable impression upon the visitor, because the streets appear clean and the huts orderly, comfortable and inviting." The four
361 Sambiða villages each contain sixty, thirty, forty-five and
162 ninety huts, respectively, and each hut is occupied by one or
592 two, or more, families.

352 The furniture in these primitive abodes is very simple.
[285] The floor, which is bare earth, is covered with matting made by braiding together the long, slender leaves of the burity-
[513] palm. The occupants sleep on this matting without any other bedding whatever, save a round billet of wood for a pillow upon which the neck rests, but not the head, Japanese
353 fashion. From the plates, or roof supports, hang baskets of various forms and sizes, in which are kept the bright feathers that are used in decorative work and ornament making. Finished ornaments and decorations made of brilliant feathers, pieces of regalia, bows and arrows in a finished and unfinished state, spear-throwing sticks and various small articles are also seen stuck into or suspended from the roof; while

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

clubs and lances, various kinds of clay pots and pans and gourd-shell vessels occupy the corners of the hut. 353

A short distance from the encampment is the "Casa do Bicho," or medicine hut; or better yet, the Demon Hut. It is roofed and closed in on three sides only. The side facing away from the village is always left entirely open. The women of the tribe are not allowed to go near this hut, or to look into it. In front of two Sambiôa villages, two dead kingfishers were secured to the top of a high pole, for the purpose, probably, of keeping away the demons. 346 [562] 825

The Karayá have a few domestic, or domesticated creatures. These are considered members of the family, and live in and out of the family hut, and on equal terms generally with the people. These children of Nature are evidently lovers of Nature, and their mode of life can scarcely be conceived of without these creatures. The way they treat them indicates the idea they entertain regarding them and their doings—that they look upon them as their companions and equals. The feeling of companionship—even of relationship—with the animal world, is characteristic of the Karayá, and is evidenced by the way the animals are spoken of in their tribal legends, and by the fact that they have quite a treasury of animal fables. Although these people are successful in taming wild creatures, they have never made any economic use of them as have the civilized people. They are captured while still young, and reared, but for no purpose, in most cases, other than to be kept as pets and esteemed members of the families of their captors, where their presence seems to give much pleasure. They are seldom thought of as regards any material benefits they may confer. The only economic use that is made of any of these creatures, is of those that have bright-colored plumage, which is used in the making of the many feathered adornments that are so much admired by these primitive people. Nor are these animals permitted to multiply themselves, if this can be avoided. Some poultry is kept, which was obtained originally from the "civilized" Brazilians, and these, of course, multiply rapidly. But even 231 825 [538] 231 [231] 235 [197]

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

But even

235 these birds are regarded as members of the family, and no
262 use is made of their flesh, nor even of their eggs. In recent
237 years, however, the savages have begun to use them as an
231 article of trade with passing canoes. The most important domestic animals possessed by the Karayá besides fowls, are dogs and cats, which are widely distributed. They have no pigs. This animal is raised by the Kaiapó tribe, who obtained it originally from the civilized people, and use it as an article of trade. A veritable menagerie, in which the various bird families figure prominently, may always be seen around the largest Sambiôa villages. Many proud, magnificently plumaged, and ever-watchful macaws are always seen clinging to the tops of bare poles near the huts like watchers in their towers, or roosting on the roof of the hut; and if anything strange should approach, be it man or beast, they give warning in deafening screams—especially when civilized men—men wearing clothes—appear. Dogs, also, where they have such, bark fiercely when civilized men appear. This kind of man seems so extraordinary to them. Our dogs, in turn, make a fearful fuss when they see savage men for the first time—not only because of their exceedingly strange appearance, but also because of their odor.

235 Other birds kept by the Karayá in order to get their feathers to make ornaments, are the military bird, small storks, black-headed giant storks, cranes, the glittering white ardea, the beautiful, pink-feathered spoon bill, various wild ducks such as the canoe beak, rheas, or emus, which are the South American ostrich, and wild chickens. Birds that do not become so much attached to the family that they would not fly away, are held captive by having their wings clipped, or a few feathers plucked out. Many of these birds are decorated artificially. Those having white feathers are dyed red, while others have small bunches of bright feathers attached to their wings.

232 Some of the Brazilian Indians have a curious art by which they make nature change the color of the feathers of many of their captive birds. They jerk out the feathers they wish

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

to color, then inject into the wounds a milky secretion taken from the skin of small frogs or toads. Therefore, when the new feathers grow out, they are of a brilliant yellow or orange color, without any mixture of blue or green, the natural color of the bird. It is said that when this new plumage is plucked, the next growth will still retain the new colors without further treatment.

Many of the mammals captured by the Karayá in infancy, become very tame. They are raised successfully, nursed either by a slut, or at the human breast. These tamed animals include various kinds of monkeys, the capibára, a rodent which becomes as large as a six-month old pig, agutís, picárres and tapirs. Of reptiles, the Karayá keep turtles, large lizards and alligators, the last named of which lie in pools of water on the sand bottoms, held captive by a cord around the body. The Karayáhy division has comparatively few domesticated creatures.

Like most of the South American tribes, the Karayá are primarily fishermen, obtaining their flesh food more from the river than from the forest. A few tribes, however, that do not live near streams of any importance, are compelled to rely almost wholly upon the chase for their meat, and so become more expert hunters than fishermen. As elsewhere stated, all the aborigines of South America, except the nomadic tribes, engage in agriculture to some extent, though to a very limited degree, except where they have obtained axes, grubbing-hoes and large knives from the civilized people.

The best time to fish along the Araguaya is during the rainless months from May to November, when the water is low, for when it rises, the fish are much more difficult to catch. During low water, the larger fish seek out the deep places in the river, where they may be easily taken. These places, which are well known to the natives, are above the smaller rapids, and also where there are certain rock formations which make deep holes, called poços by the Brazilians.

The fish of the Araguaya have the same characteristics as those of the Amazon valley in general. The giant pire,

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

which attains a length of ten feet, occurs very frequently; also the electric eel, and the thick-bodied pirarára which is encased in an armor of strong, bony plates; the voracious piránha, the jahú, a scaleless fish nearly as large as a man; the pintado, or spotted fish, which reaches a length of six or seven feet; various pacús, besides many other kinds of fish. All of these are suitable for human consumption. There are certain scaleless fish which are not used by the Karayá. Neither will they eat the dolphin; but they are quite fond of the turtle and its eggs.

During the time of high water when fish are not easily caught in the yellow, earth-charged flood, the Karayá secure their fish from the lagoons along the river, which they make into great, natural traps for the larger fish by cutting off their retreat. This is accomplished by blocking the outlet of the lagoon with a basket-work of poles and heavy climbing vines. In former times, fish were taken exclusively by means of the bow and arrow, but the Karayá now use the hook and line, which is obtained in trade from passing canoes. It is for the most part impossible to fish in the Araguaya with a net because the piránha cut it to pieces, and also because of the many large creatures that infest the river.

Hunting is not so important an occupation with the Karayá as fishing, hence they are more expert anglers than hunters; nor do they display much skill in the chase. This may appear strange to persons who believe that all Indians are hunters, par excellence. South America is not so rich in large game as Africa; moreover, some superstition, the taboo, doubtless, prevents the savages from eating the flesh of some species of game which are most numerous. For this reason, the Karayá do not hunt the tapir, which abounds along the Araguaya, though the meat is excellent, being much like beef, yet richer. Deer also, of which there are many varieties, exist in great numbers; yet few, if any, of the savage tribes touch these animals. The Karayá never hunt large game, confining themselves to monkeys, which are abun-

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

dant, and to the pecari, the aguti, the musk duck which is found in ponds, and similar small game.

Agriculture among the Sambiôa is highly developed—remarkably so, in fact, for a people living in a state of savagery—and is even more advanced in some respects than that of the "civilized" Brazilians living near their territory. A large assortment of vegetable foodstuffs are raised. They now have the same agricultural implements as the "civilized" Brazilians, having relegated to oblivion their rude tools of ancient times, with which they could not till the soil but to a very limited extent, and that only with excessive toil. The high agricultural development reached by these savages is very interesting and important, proving conclusively that the primitive man, far from being incapable of anything but to wander over a wide territory, living from hand to mouth by hunting and fishing, is capable of becoming an agriculturist of no mean order. The plant most extensively cultivated by the Sambiôa is the manioc. They raise both kinds, the "wild" and the "tame." Next to this in importance is corn. But this is used more to make a fermented drink than for food. Sugar-cane is also cultivated on the low, alluvial soil along the river, which is well adapted to this purpose. But the natives have no suitable contrivance for extracting the juice from the cane. Several varieties of small, brown beans, brought from Pará, and which are a staple food among civilized Brazilians, are also raised. So also, the white and violet Brazilian *cará*, a kind of potato. Besides these foodstuffs, which were obtained originally from civilized Brazilians, the Karayá gather from forest and jungle, many kinds of wild fruits and vegetables, which introduce a pleasing change in their aliment. A few such are the cajú, a yellow, olive-shaped plum, which grows on a very large tree; the jábádacába, a plum which grows clinging to the trunks of a tree resembling the elm; the morisy, a large yellow cherry, groves of which may be seen growing on the uplands; mongába, the fruit of a kind of upland rubber tree, which I have elsewhere called a natural baked apple; and

222 the genipapa or wine fruit, a very soggy, tough fruit as
223 large as a pear. It looks and tastes something like a fig soaked in vinegar, but is much prized by the natives. But, as elsewhere mentioned, the palm is the never-failing friend of the children of Nature. One or another of its multitudinous varieties will have a little food of some kind for them every day in the year, such as nuts, fruits and vegetables;
[824] and besides, will furnish them the material for their huts, and for bows, arrows and cordage. Though all else should fail, these trees will remain as a tree of life to them. It seems strange that they have no oranges. This fruit will flourish in this region, even doing well without any care, once it has been given a good start. The absence of this tree is the more remarkable because the Karayá are very fond of oranges, and undertake journeys lasting weeks to obtain them. Wild honey is also a much prized article of food, as it is among
[237] most South American savages. They make the wax into black balls, or discs about one inch thick, to be used as a glue.

276 The Karayá have also a kind of tobacco, which contains but a slight percentage of nicotine. The dried leaves are kept in large, square packages covered with palm-leaves. To prepare it for use, it is pulverized between the hands, then smoked in a pipe that looks like a funnel-shaped plug. The pipe most used is one fashioned by Nature herself. It is a certain kind of fruit-shell, or pod, which is funnel-shaped and hollow. Failing this, a pipe is made of a kind of hard wood. The bowl and stem are one straight piece; therefore, when in use, the cavity is in a horizontal position, and not held upright, like the civilized (?) man's flue. The part that enters the mouth is so large that the lips are greatly distended in closing around it, hereby increasing the already ugly appearance of the mouth caused by the repulsive ornament in the lower lip. I have seen the front teeth hollowed somewhat to fit around this huge plug.

252 No less interesting than the kind of food used by these people, is the means whereby it is prepared for eating. In

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

the open air, just in front of the entrance to each hut, is the cooking place, which is surrounded by a slightly raised platform of sticks on which the manioc meal is evaporated. Large earthen pots are seen resting upon stands over the fire; while the ground around is littered with garbage, which, as previously mentioned, ferments, and attracts and breeds swarms of pestiferous flies. The women are as busy as bees, and toil untiringly throughout the whole of each and every day, gathering fruits and vegetables from forest and field, going many miles distant and returning, staggering under heavy burdens, gathering firewood, preparing manioc meal, pulverizing corn in wooden mortars, splitting the small cocoa nuts, and attending to the cooking. Dr. Ehrenreich says of the Karayá wife, that though her raw materials are limited, she, nevertheless, succeeds in producing a good assortment of food. Among all savage and semi-barbarous peoples, the females labor more assiduously than the males, and the burden of providing for the family seems to fall more upon them than upon the males. Here again, we observe the similarity between these children of Nature and the wild creatures, upon the female of whom falls the burden of providing for the brood.

The Karayá have no matches, or any of the appliances of civilization for kindling a fire, but still adhere to the ancient method. Fire is produced by means of two sticks of wood, one, which is of urucú, being secured to the ground. This is grooved and morticed in such a way that by setting the point of the second piece, which is a taquára reed, into the groove and causing it to spin rapidly by rolling it between the palms, glowing dust issues from the side of the first piece, with which a fire is kindled. Punk is not used; the piece of wood that is bored takes the place of punk. With this glowing dust, strips of palm-leaves are ignited after being daubed with easily inflammable red resin. But the primitive housekeepers seldom have to resort to this method of producing fire as they do not allow their camp-fires to die out. When on a journey, they carry fire-brands, or glowing coals, which are kept alive at times by being buried in the sand.

Brazil.

252 Fish and game are sometimes prepared for eating by cooking in a clay pot; but the usual method is to impale the meat on a stake which is set up in the ground by the camp-fire and inclined over it; or else to place it upon glowing coals and allow it to remain there until the outside is burned to a [263] crisp. As a portion of this crisp part is naturally reduced to ashes, a saline substance is produced, which, mingling with the juice, flavors the meat. Various root foods, and also ears of corn, are prepared for eating by roasting over the fire.

317 Besides the ash salts just mentioned, the Karayá contrive [263] to extract a little sodium chloride from certain earth banks which contain a small percentage of this substance. It is only recently that they have begun to use salt obtained from the civilized world. Banks of saline earth are easy to locate as the wild beasts frequent these places to "lick." In the cattle-raising regions, a herdsman is much pleased to have one or more of these briny spots in his territory so that his cattle may thereby obtain salt.

184 "The poor tame brothers" of the Sambiõa, the Karayáhy [241] branch of the family, though they are supplied to a limited extent with axes and grubbing hoes, do very little planting. [231] Neither have they many domesticated creatures. Those they do have are largely birds of the parrot family, which they regard with affection, though their feathers are plucked to be used in ornament making.

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

Chapter IX.

KARAYÁ ACTIVITIES.—CANOE MAKING.—WEAPONS.—NATURE MADE UTENSILS.—ORNAMENT MAKING.—FAMILY LIFE.—PRIMITIVE ETHICS.—MARRIAGES.—CHILDREN.—GOVERNMENT.

The industrial activities of the Karayá now make a better showing than in former times, for their primitive tools are now more and more replaced by tools introduced from the civilized world. The old stone-axes have disappeared, and little is known of them. Ancient inscriptions and figures upon the rocks represent men with stone-axes in their hands, but these drawings belong to a remote period.

To-day, the only primitive implements of the Karayá are those that Nature furnishes them ready for use. Their scraping tools, for instance, are sharp-edged shells; their chisel-like instruments are the teeth of certain powerful rodents; and smooth, flat stones, formed by the action of the water, are used as discs upon which to beat and prepare the web of bark which is their cloth.

It cannot be said of the Karayá that their primitive industries have fallen, in any degree, into decay because they have begun to use the tools of civilized men. Adaptability, beauty of form, and carefulness of execution, is evident in all their workmanship. Canoe building among them, for instance, has reached a high degree of perfection, though the method of constructing them is very crude. These canoes, which are all dugouts, are long and slim, and taper gradually to a point at both bow and stern. This form is perhaps best

suited to their purpose owing to the many shallow places in the river, and because it facilitates landing and pushing off. The tree selected to be transformed into a canoe is an ipiúba or a jatóba, which must be very straight. Strange to say, the butt of the tree becomes the bow of the canoe; therefore, the finished canoe is broader at the bow than at the stern. As these children of Nature are preeminently imitators of Nature, it seems quite probable that in constructing their canoes, they have in mind the form of the fish, which always goes big end first.

The log is first hewn into the form of a canoe, then hollowed out with axes and with fire. It is not broadened amidships, therefore, when finished, it is no wider than was the original tree. As it is thus very narrow and tapers gradually and uniformly high above the water at both bow and stern, it tips over very easily. Great care is taken to make it perfectly smooth outside and in. No seats are provided, but sticks are placed across the bottom to keep both the occupants and the freight out of any water that may leak in. As every family has a canoe, quite a fleet of them may be seen in front of every village. These canoes are propelled by paddles five feet in length, half of which is blade, the point terminating like a lance. They are made with great care and labor, and are often nicely ornamented. When canoeing, the pilot is always seen perched in a squatting position on the extreme point of the stern with his knees drawn up to his chin.

The weapons of the Karayá are as of old—there has been no change whatever. In common with other Brazilian tribes, the length and stiffness of their bow is according to the height and strength of its owner. Some bows are seven feet in length, while a boy's bow is two and a half or three feet long. They are made of the wood of a certain palm-tree which the Brazilians call *pau de arco*—bow wood—which is the wood used by all the tribes of central and North Brazil for their bows. The bow is made flat inside, and the extremities taper to a point. Several lengths of string, carried

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

as a reserve, are kept wound around the bow. The Karayá take great pride in their bows, ornamenting them beautifully with tassels of brilliant feathers. 411 [531]

They use several different styles of arrows. Some are harpoon-like for fishing purposes; others are made with broad blades for hunting; while still others are for use in war. They are all made with the utmost care, as much as one or two days being consumed in the making of but one. Two or three different kinds of wood are always used in constructing a single arrow, one kind being for the spear, or lance part, another kind—heavy palm wood—for the middle staff, and light bamboo wood for the base, and all are spliced and bound together with the greatest nicety by means of long, narrow strips of bark taken from certain climbers, and finally, the weapon is burnished. It is about four feet in length. [461] [824] [284]

The weapons used for fighting at close quarters, which is the method of warfare liked best, are heavy clubs and lances. The clubs are of two kinds—first, shovel-like clubs and round clubs, resembling base-ball bats, varying in length from three to four and a half feet. The lances are nine or ten feet in length, the shaft being of palm wood, and the point, the shin-bone of the spotted *onca*—jaguar—or of a deer. A beautiful, basket-like work of black and white wooden strips is woven, or braided, tightly over the shaft of the spear, and to this is attached tassels of brilliant plumage. The Karayá have spear-throwing sticks, but I understand they are no longer used in war, but for sport only. The contrivance is a long strip of wood so formed that it can be used, sling-like to hurl a spear. [726] [824] [837] [531]

In common with all the savage tribes of South America, the weapons, implements, ornaments and ceremonial instruments are all made by the men of the Karayá, while the women make only the household utensils. 462 171

The Karayá housewife, therefore, makes several styles of pots and pans; but pottery has not yet reached a very high degree of perfection with this tribe for the forms are simple and crude. They do not make pots in the form of natural objects as do the tribes of the Xingú river. Utility, and this 323

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

323 only, is sought. The Karayá once more like all the South American tribes, form the pots without the use of the potter's wheel, the work being done by building up rings of clay, stroking and shaping, first with the hands, then with bones and shells until the vessel reaches the desired form and strength. The ashes of certain plants are mixed with the clay to give it greater firmness.

To secure an oven in which to bake the pots, these children of Nature again look to their common Mother. In the large, dome-shaped ant-hills which abound in their world, they find a nearly complete natural oven. They further prepare this oven for use by carving a hole in one side and starting a fire in it. This done, they put the pot, previously sun-baked into the kiln; then open a second hole on another side of the ant-hill to communicate with the first, by which to feed the fire. A draft is secured by opening a vent in the top of the natural oven. The women make clay spoons as well as pots. Though a few of these clay vessels are provided with legs, none of them have handles, except as cords are secured around them to serve as handles.

415 824 Besides these manufactured vessels, Nature again comes to the aid of these primitive people and furnishes them jugs, bottles, basins and pans of a great variety of shapes and sizes from calabash or gourd-shells. These vegetable vessels are not only as hard as wood, but very durable, though they 534 824 cannot, of course, be placed over the fire. Large rattles for ceremonial purposes are also made from the gourd by replacing the seeds with pebbles, and attaching handles of wood.

285 Nature has supplied the Karayá with such a rich and varied material that braid-work is the principal household industry, a product notable for its utility and variety of form. The long, [824] slender leaves of the oaguasse, or burity-palm, are braided together diagonally into mats to serve as flooring for the huts, and even for roofing. The flooring mats, being so easily produced, are made only as wanted. The finest grades of matting are made to sleep upon and to roof the hut. For this work,

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

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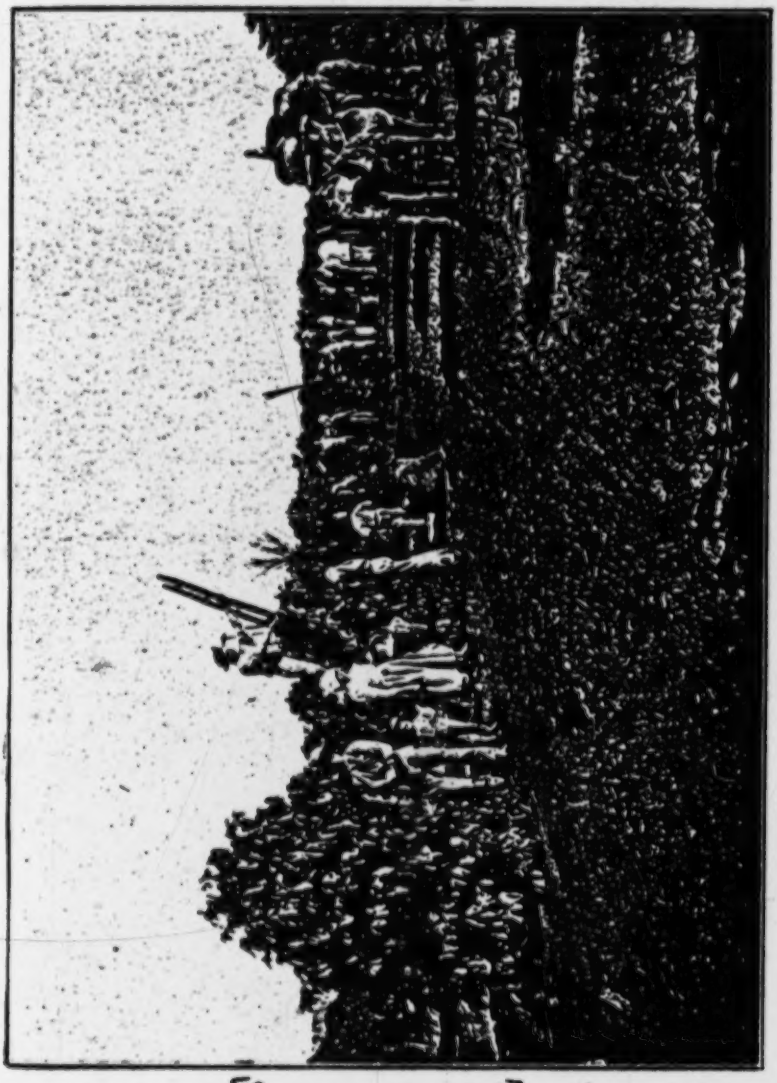

Harvesting Cotton.

Page 16

[facing P. 104]

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

large, fan-like palm leaves are slit into narrow strips, skeins or bundles of which are kept always on hand ready for use. A very small mat is made especially for the fisherman to stand upon to protect his feet when he has to remain a long time at one spot on the hot sand.

A great variety of beautiful baskets are also made of braid-work. These are made of sipós—climbing vines—reeds, split stems and the like. Large baskets, resembling sacks, are made of very coarse palm-leaves for use in carrying heavy loads of food material gathered from the forest. The smaller baskets are made not only of fine materials of various colors, but are braided into nice patterns. They are of many sizes and shapes and used for numerous purposes. Some are hand or shoulder bags in which to carry small articles; many others of various sizes may be seen hanging from the roof of the hut which serve as receptacles for numerous small household articles or personal effects; others are double, or covered baskets, like telescope traveling bags, in which much-prized feather ornaments are carefully guarded; while still others are canoe-shaped hanging baskets, beautifully designed. Nearly all these baskets are flexible, and some are even elastic, bottle-shaped baskets. To carry the tobacco when on a journey, a square basket is used, to which is attached a bark shoulder strap. A large, basket-work disc, finely and closely braided, is used as a sieve, or colander. As the civilized Brazilians everywhere have the same kind of utensil, it may be inferred that it has come down to them from their aboriginal South American ancestors.

The "textile industry" of the Karayá is nothing more than braid-work. Natural resources once again furnish them an unlimited supply of material nearly ready for use. The burity-palm once more manifests its unfailing utility, yielding a splendid fibre which can be readily stripped from its long leaves. Another kind of fibre, which possesses great adhesive qualities, is obtained from the inner bark of the mallow tree. The finest threads are *spun* by rolling a number of single fibres together between the moistened hands, or

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

283 between the hand and the leg above the knee. These fine strands, again, are rolled together into cords. This is accomplished by each strand being skillfully rolled independently on the leg as the hand is passed rapidly over them all before they are permitted to come together and twist themselves around each other into a single cord. The same [191] method of making cordage is seen among the "civilized" Brazilians of the far interior, and is probably another relic of their aboriginal ancestry.

286 The Karayá also make fish-nets by means of large wooden needles; small nets, shaped like hand-bags, in which to carry small objects; queer-looking net caps that may be drawn together with cotton strings, and which are embellished with 283 brilliant feathers. Cotton is also used by the Karayá. It is spun by means of a rude spindle of bone or baked clay, which is revolved between the hands.

286 The *loom*, or contrivance for braiding—or weaving—by means of which the hammocks already described are woven, is very simple. The warping is wound over two small posts which are planted upright in the ground a foot or two apart. The weaving is done by working the woof thread in by hand over and under the warping threads by means of a long needle, then pressing it back tightly by using a wooden blade instead of the reed employed by more advanced peoples. It is extremely slow work. Various colored warps and woofs are used making stripes in the finished work. On this same framework is woven the strong bands used in carrying heavy baskets; also the forehead bands and the body bands for infants. Armlets and leglets are either knitted or crochetted with a hook-like needle over a cone-shaped block of wood, or are made on the limb itself.

301 Most of the ornaments of the Karayá, as of other tribes, 237 are made of brilliant plumage. They take pleasure in making these articles; and exercise such good taste and introduce so much variety, that they are not excelled by any of the primitive peoples of South America. The work, however, lacks durability; but as they have always an abundance of suitable

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

feathers on hand, they can replace worn-out pieces at any moment. Many of these ornaments are beautiful. One, made of white feathers and secured around the head as a band, looks like a halo encircling the head when seen from a distance when the wind is blowing. These ornaments are worn principally on festal occasions, or when visitors are present. Three styles of a peculiar feather hood are also made. The foundation is a net hood of three different sized meshes, one of which is very closely woven. The stems of the feathers are worked in between the meshes. This is worn at the dance festival.

The ear and arm ornaments have already been described. A dancing belt is made of strong black and white braiding embellished with tassels of beautiful feathers with shell rattles. The legs and ankles of the dancers are also decorated with feather tassels and shell rattles. Sometimes the savages "tar and feather" themselves, besmearing the body with gum, then putting on a thick layer of white down. In former times they wore necklaces of animal teeth, bones, and shell discs. But these have now been replaced by the glass beads obtained in trade.

The Karayá are very fond of black and white beads, and may often be seen wearing a number of strings around the neck, to the lowest one of which is attached little chains terminating in fruit shells, or tiny bunches of feathers.

The only, though much used, article of toilet of the Karayá is the comb, which is made in various sizes, the largest being fourteen inches wide and of equal length. The teeth are flat, slender pieces of palm wood or taquara, which are secured between two small blocks of wood. The spacing between the teeth is made by passing yarn between them. This comb is ornamented with small tassels of bright feathers.

The ornamental work of the Karayá consists of patterns of zig-zag lines, crosses, or lizard-shaped forms, dots, diamond shapes, and peculiar broken, irregular lines; while squares and triangles occur only to fill out, and circles are entirely wanting. The patterns seem to be chosen at random, nevertheless

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

532 The patterns seem to be chosen at random, nevertheless the artificers have clear ideas of what they wish to make. These designs are an attempt to represent the forms of natural objects about them. For example, the colored markings on the canoe, represent fish; so also the feather mosaic work. The wasp, or hornets' nest is represented in the decoration of combs; and figures of bats with outstretched wings, and snakes, are also made. The tribes of the Xingú river and some others make drawings of men and animals in the sand.

It is difficult for a Karayá to sketch anything with a lead-
[322] pencil. They do very little wood-carving. The most important work of art among them is the fashioning of human forms
[439] with wax or clay. Figures, apparently children's dolls, are offered in trade to travelers in large numbers. The execution of this work shows that they have ideas of form, and that they observe nature. Their best pieces are as well made as those of the old American civilization. The lower extremities of the human form, though, are made too large and out of proportion with the rest of the body. But the face is natural with no trace of hideousness.

534 About the only instrument of *music* possessed by the Karayá, is a sort of trumpet, called by the civilized Brazilians a *buzzina*. It is, in truth, a kind of combination of the flute and drum. The flute part is a section of a bamboo or taquara cane, eighteen inches in length, with the mouth-piece, of course, in the side. To the outer end of this base flute is glued, with wax, the neck of a large, bottle-shaped gourd-shell, six inches in diameter, in the big end of which a large opening is made. Of course, a tune cannot be played on this uncouth instrument, for but one note can be produced with it. But these nature folk seem well pleased with this one roaring, booming note, for, like all savages, their musical tastes appear quite satisfied with hideous, discordant sounds and charivari noises.

CCC As previously mentioned, the primitive peoples of South America, and indeed, of every other part of the world, have been degraded both morally and socially wherever they have come under the influence of the civilized races, excepting

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

where that influence has been genuinely and positively Christian. It is humiliating to admit this; but the most overwhelming evidences of it are found everywhere. How very many sad examples there are that the representatives of even Christian civilizations have imposed a curse instead of conferring a blessing upon their poor, ignorant, primitive brethren! All too frequently, the "civilized" world which first comes into contact with savagery, is of the world, worldly. Its vices are prominent and positive, while its virtues are negative and obscure. Naturally, the uncultured savage acquires the vices without effort, but knows nothing of the virtues, if there be any; and his own virtues, or wholesome customs, become more or less overshadowed and broken down; for the savage man, in common with other men of every race and social grade, is a more apt scholar in the school of vice than in the school of virtue. The influence of the Christ life, on the other hand, is positively and powerfully virtuous. It purifies and transforms the inner man, and exalts and beautifies the whole outward expression of his life, at the same time, preserving and ennobling all that he had formerly that was good.

Many people think that savages, living in a state of nature, intermingle as promiscuously as swine, and without any restraints to their passions. This is very far from the truth, for they have customs, usages and traditions that are rigidly observed; and within certain limits, the inviolability of womanhood is guaranteed; while vicious propensities are so restrained or regulated that the tribe is safeguarded against physical impairment. Unfortunately, this can scarcely be said of many of the civilized people of South America.

For a savage people, human life among the Karayá is valued and protected; and family ties are strong—between husband and wife as well as between parents and children. The mother, instead of the father, appears to be the head of the family, for the following reasons:

The husband does not eat with his family, but instead,

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Brazil.

593 the husband does not eat with his family, but instead
[264] with the family of his married sister, and is considered a member of his sister's family. Secondly, his share of the pro-
[768] ceeds of the day's hunting and fishing, does not go to his own hut, but to that of his sister; and, lastly, if his wife should die leaving dependent children, they are taken in charge by her parents and the widower again becomes one of the bachelors.

582 A Karayá woman is not permitted to marry an alien, unless
648 he will become adopted, or naturalized, into the tribe, and will consent to reside permanently at the wife's native village.
593 The Karayá wife appears to be considered the equal of her husband in many respects, for he never takes any important step in life without first consulting her. Even the village chief divides his honors with his wife. Furthermore, the wife as
[462] well as the husband, has an important part to perform, not only in the family, but in the social economy of the village; though her part is to do the heavy, laborious work, while her man does the light and fancy-work; his only heavy work being to hunt and fish.

595 The men usually have but one wife, though a few have
582 two. One reason for having two wives seems to be owing to the custom prevailing among nearly all South American tribes that the young men marry the older women, and the old men marry the young women. Therefore, when the first wife becomes old, her young husband takes to himself a youth-
163 ful wife. Perhaps this custom of the young men marrying the
[582] older women will account in part for the small number of
861] children born to these primitive races; though another reason may be that children are allowed to nurse until they are six
171 or seven years of age. The custom of aged men marrying girls fourteen or fifteen years of age is common among the
847 civilized people of Brazil. Abortion among the Karayá is practiced only when the husband demands it. Whenever a
586 couple cannot live together harmoniously, the husband is al-
587 lowed to trade his wife for another woman. If he should drive her away, he will not be permitted to marry another
000 woman, though he may take a concubine. The adulterous

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

The adulterous
woman is punished by her husband either by flogging, or by 684
torturing with fire brands. It is said that she is sometimes
even burned to death. The adulterous man is punished by
the nearest relatives of his wife. But among these people as,
unfortunately, among the higher races, far greater license is
allowed the man than the woman.

The Karayá seem to cherish an earnest desire to preserve 593
the integrity of the family, and to guard it against disturbing
influences of every kind. Children are reared with strictness 834
and maidenhood is respected; and any transgression of the
tribal laws regarding the relations of the sexes is severely
punished—even with death, in some cases. But children born 848
out of wedlock are not put to death, as is usually done among
savage peoples, but instead, are, like other orphans, reared
by the chief of the village as his own children.

The unmarried individuals, who are distinguished from the 589
married by the previously described wristlets and armlets,
are not required to support themselves, but are provided for
by the community as a whole. The bachelors and widowers
live together in a sort of "bachelors' hall"—a separate hut—
and participate in the hunting and fishing and other occupa-
tions of the tribe only as they feel inclined. But the un-
married women, while, like the single men, not required to
work, are not segregated, for they dwell in the huts of their
nearest relatives. These females are allowed certain liberties 836
with the unmarried men in order that they may not perturb 548
the married men and their families. They are the village
prostitutes. By this arrangement the single men, on the
other hand, are kept from endangering family life. Women [727]
taken captive from the enemy in intertribal wars, are retained
as prostitutes and semi-slaves. These unhappy females are
the common property of all the men, the married as well as
the single. Captive female children share the same sad fate;
and probably also the children born of captive parents.

We see in these customs, the dualism of the "ethics" of 577
the savage. They are moral, if we may use this term, only
when their own well-being is at stake—when it is a question

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

577 of preserving their own health and the perpetuity of their tribe. With them, the abstaining from or checking of vice, is not a question of conscience, or ethics. They do not regard vice, and evil generally, as wrong in a moral sense, but in a physical and utilitarian sense—because they see that it injures them physically and materially. Right and wrong, virtue and vice mean to them simply material well-being or damage—a question of expediency only. Their perception of moral principles is very dim. They possess the innate ideas of right and wrong, as do all human beings, but seemingly in a blind, instinctive, unintelligent sense only, like a child. [626] Though the taboo, or belief that dire calamities will be visited upon them if they should transgress the will of their divinities, exercises a powerful influence on their conduct.

584 Matrimony is consummated by the man in question making known his wishes to the parents of the maiden of his choice. These in turn ask their daughter if she gives her consent. If 585 she is willing, her affianced delivers to her all his weapons. He then conducts her to the domicile of one of his relatives, as he, of course, has no house of his own. Here they both remain four days as guests of the family. The fifth day, the bride is led back to the hut of her parents, following which, she returns to the bridegroom his weapons. As if to prove that he is competent to care for a family, the groom goes on a few days' hunt, returning when he has secured a quantity of game. The marriage ceremony terminates with a bacchanalian feast, given by the bride's parents, which corresponds to the wedding supper of civilized people. The couple may now live together, and a hut is built for them.

855 The Karayá love their children and treat them kindly, though they are stoical and make no display of their affections. This is true of most of the South American tribes. 854 Very young children are carried about constantly by the mother, and cared for untiringly; and are coated with colored grease and decorated with bright feathers with the same pride and solicitude that the most civilized mothers care 000 for and dress their children. The older children are left to

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

The older children are left to
occupy and amuse themselves entirely as they may feel in- 857
clined. Nevertheless, they show a natural good behavior. [855]
But in observing them, the idea is somehow suggested to one
that they are, to some extent at least, creatures of instinct,
like irrational nature about them. In common with the brutes,
they seem not inclined to go beyond limits whereby they might
suffer injury. Just as the wild creature, left to itself, does not
need to be governed or restrained by anything apart from itself
for its well-being, neither do these wild children, apparently,
need the oversight of their parents. There seems to be no
danger that they will harm themselves, or get into trouble.
They play naturally in a very quiet and restrained manner
as if to avoid all possibility of attracting the attention of
enemies. To sell children to traders, as is done in some parts
of Brazil, particularly on the Amazon river, is unknown among
the Karayá.

While still at a tender age, the children begin to imitate
the doings of their elders. The boys amuse themselves with
archery, and by fishing and swimming; and the girls aid
their mothers in the household duties. Children's toys are 524
clay figures, small tops, miniature canoes, and even little
cooking utensils, corresponding to the "tea sets" of civilized
children. An amusement of which even adults are fond, is
to play with a ball made of corn cobs and feathers, and a ring.
Another, is a game known to many of us as "cat's cradle,"
which is the looping of a cord over the hands held some dis-
tance apart, and relooping and crossing it over the fingers
from hand to hand so as to make it represent the figures of
various animals. This game is common among the Indians [171]
of North America.

There appears to be clans among the Karayá. Each vil- 621
lage considers itself one large family—a paternal communi-
istic society—possessing a distinct name, and having a certain
district for its own peculiar hunting and fishing ground. The [423]
cultivated land—the little village plantation—is owned in com- [476]
mon, is tilled by all, and the products are divided system-
atically to each family. A similar arrangement existed among

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

621 the Incas, and is met with to-day in Russia and elsewhere.
496 The hunting and fishing is participated in by all the men at the same time, and the proceeds of the day's chase are lumped together, then divided proportionately to all the families of the village; and those who have had "no luck" share equally with those who have been successful. To-day, they all go hunting at the command of their chief; to-morrow, they fish in the same way; and the next day, they all work on the village plantation. But in every case, the combined results of their efforts are divided equally according to the mouths
622 to be filled. All the doings of the village are directed by the chief. He holds in trust all the property of the local horde, and is supported by the community. Consequently, it is his
[597] duty to adopt all the orphans of the village, including the sons of warriors who fall in battle. It is not necessary, however, that he should excel in military skill. There are other qualifications that are considered more essential and of far more practical every-day value to one who would succeed as a chief. He must have sufficient experience, energy and diplomatic skill to enable him to deal harmoniously and successfully with civilized men. Therefore, a man who did not originally belong to the tribe but was adopted into it from some other, may become chief if he should excel in these particulars. He lays out all the work, plans the hunting and fishing expeditions, indicates the camping places and selects the ground to be planted. When the forest covering the land to be tilled has been cut down, allowed to dry and then burned, he stakes out the plot for each family composing the
627 village. He has also a very important duty to perform as a
628 sort of justice of the peace, and in enforcing the tribal laws. If two men quarrel, he adjusts the difference; while his wife adjusts differences between the women. He must also bring all culprits to justice, though he is not allowed to execute the sentence of the law. Custom demands that this shall be done by the wronged person. Murder and personal injury is avenged immediately, and without much ceremony, by the relatives of the victim. When the chief is informed of a rob-

Brazil.

When the chief is informed of a rob-
bery, he at once steps just outside of his domicile, and in a 622
stentorian voice that can be clearly heard by every person in 627
the encampment, demands of the thief, whoever he may be, 685
that the stolen articles be returned immediately. Usually, this
has the desired effect; the stolen objects are secretly deposited
in the place from which they were taken, and the affair is
closed. If the articles are not returned, the chief is empowered
to institute a search. If suspicion should fall upon a certain
individual, the plaintiff may take from him any object he
desires, to be held as security until the return of the stolen
goods. If the culprit is discovered, his victim is expected to
see to it that he is abundantly reimbursed for any loss suf-
fered. If a chief should prove incompetent, or the people 622
cannot get along harmoniously with him, they simply ignore
him and choose another.

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

Chapter X.

KARAYÁ SPORTS.—FUNERALS.—CARNIVALS.—RELIGION.

526 The young men love to wrestle on the sand on bright, moonlight nights. The chief object of the contest appears to be to cause the opponent to fall by tripping him. It is an 526 exceedingly interesting sport. The Karayá of one village 628 cannot pass another without stopping to indulge in the [574] "struggle," as it is called. In all such cases where a visiting team is pitted against a home team of equal numbers, it seems to be more of a ceremony, or a performance, than a test of championship. The visitors, on arrival, do not go about the village nor mingle with their hosts, until after the struggle. Instead, they crouch in the sand by their canoes, their knees drawn up to their chins, their heads hanging down, and do not speak, except to reply in as few words as possible to the questions put to them. When the ceremony of the struggle is over, refreshments are set before them, and they may go about the encampment at will. On the occasion of my visit, the night was rather dark; and when the time came for the match, the home team, accompanied by every soul in the encampment, moved out to a broad, open space on the sand, there to await the approach of the visiting team. As the latter were coming up, a series of maniacal, blood-chilling war yells were exchanged by the teams as challenges. There was something about the performance that suggested cockfighting. Or is this "struggle" an imitation of a fight between rival tigers, who, having first challenged each other with terrifying roars, finally lock in deadly combat? The

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

teams having lined up—there were four men to a side—they approached each other waltzing, zig-zag fashion, back and forth from one side of the ring to the other in a series of very rapid, stiff-legged, turkey-steps, the second man of each pair being close behind his partner and executing, lock-step, precisely the same movements in perfect unison with him; at the same time, the arms of all were extended in front, legs spread wide apart, bodies inclined forward and slightly squatting, and the entire anatomy of each rigid as if frozen stiff. As they worked gradually toward each other, they emitted fiendish challenges in the form of long-drawn-out yells. Finally, they came together and clinched, and the yelling ceased. The "first round" terminated quickly with four of the combatants sprawling upon the sand. For the second round, they jerked themselves out to one another in single pairs; while for the third round, a single individual, only, came out, first from one side then from the other, prancing like game cocks right up to the opponents' line. 526 628

Dr. Ehrenreich describes a war dance he saw at one of the Sambiða villages. Eight warriors, fully armed with spears, clubs, and bows and arrows, and decorated with feathers executed the dance, led by a sort of dancing master, before whom they were arranged in the form of a crescent. They moved but little from one spot—merely a few steps forward and backward—hopping rapidly and artistically on one leg and waving their weapons in perfect unison, guided by the measured beats of their leader. Every movement was executed with the nicest precision. It is said that the Karayá learned this dance from the Kaiapó tribe. 535 [177]

When a Karayá dies, all his tools, weapons and ornaments are burned, accompanied by a loud crying, wailing and lamentation by the surviving relatives and friends, among whom, because of having participated in the obsequies, will be distributed whatever articles belonging to the deceased that were not consigned to the flames. There is, therefore, some inducement to be a mourner. The death dance around the corpse is next in order. First, the body is ornamented by 764 [768]

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

764 gumming feathers onto it, then a pole nine feet long is laid upon it, lengthwise, as it lies upon its back, and the whole is enwrapped in the palm-leaf mat which had served as the bed of the deceased during life, and wound with long strips of bark. The purpose of this pole is that the remains may hang suspended from it in the grave. The group that dances and wails as it moves around the corpse, is led by a kind of precentor, who is relieved from time to time as he grows weary. As the performers dance, they hold their arms extended in front with the fingers of one hand placed upon the backs of the fingers of the other hand, thus forming a bow. The singing is alternate and responsive. The chorus asks the deceased where he has gone and how he fares, and the leader of the chorus responds for the corpse. The chorus wails, "He lives no more! It is all over with him! Think no more of him! He is hanging from the bar!" Then the leader, speaking for the departed, responds hopefully, "I am in a beautiful land! Give me some tobacco! Did you put the plug"—the tobacco pipe—"between my lips? I am in need of nothing! But, be sure to place water at the grave!" The chorus now repeats but one question, and answers in a doleful voice: "It is all over with him! It is all over!" Very frequently these ceremonies begin before the subject is even dead.

764 Interment occurs the next day after death except where death has taken place very early in the morning, in which event it is the same day, at evening. The singing, wailing, [765] lamentations, dancing and other lugubrious festivities continue three or four days, during which time all work is abandoned. The Karayá cemeteries are always located on top of a high hill near the river. The civilized Brazilians, imitating, perhaps, their savage ancestors, also place their cemeteries on the highest ground near the town, where it often endangers the health of the living.

A Karayá grave is a hole in the ground nearly seven feet in length, three feet wide and thirty inches deep. The body is hung horizontally into this excavation so that it swings freely from the already mentioned pole, each end of which

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

rests on top of the ground. Beneath the corpse, which swings eight or ten inches above the bottom of the grave, is placed a clay pan filled with food for the shade of the departed. Next, a number of poles are placed beside the first one supporting the body so that they cover completely the mouth of the grave; and over these, in turn, is placed a palm-leaf mat, upon which is heaped about ten inches of earth. The grave is further marked and decorated by setting up at the head and foot two stakes some three feet high, each terminating in a fork at the upper end, and embellished with a tassel of feathers, besides other adornments. These decorations are for the purpose of frightening away trespassing demons or ghosts. At the center of each post is a ring on which is carved the insignia or emblem of the family of the deceased, which, for example, may be a lizard. A strong cord is stretched between the stakes resting in the forked tops, over which, with the outer edges touching the ground, are placed two palm-leaf mats to form a miniature hut over the grave. This is intended as the domicile of the deceased. Calabash shell vessels containing food and drink for the soul, are placed upon the grave inside this mortuary hut, for the disconsolate shade is believed to linger near its discarded body for a time. Later, if the surviving relatives demand it, the bones are exhumed and deposited in a large clay urn, which is either sunk into the ground near the grave, or allowed to stand upon the surface of the ground.

The memory of the departed is cherished. Even long after the death of an individual, the surviving relatives give expression to their grief by loud and stormy outbreaks of feeling when any occurrence revives the memory of him. The occasion may be the arrival at the village of some one who was a near relative or an intimate friend of the departed, whose appearance recalls the memory of him; or it may be the revealing of some memento of the deceased. Dr. Ehrenreich says that when he was looking through the baskets in one of the huts for curios, he brought to light some memorials of deceased parents or children. Instantly, the women in the hut—

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

765 it is always the women—broke out into loud lamentations and wailings, which did not cease until the objects were again hidden from view. He says that he witnessed at a Sambiõa village a very pathetic mourning scene when the news came that a certain resident of the village had died in Pará, whither he had gone as a paddler in one of the trading boats descending the river. The mother and the wife of the deceased paced up and down the bank of the river near the village during two entire days, uttering continually loud and solemn cries of mourning. In their hands, they carried his ornaments and waved them constantly in the direction of the place where he had died. With the assistance of other women, the wailing was continued throughout the night. But whatever may be the real sentiments of the relatives, lamentations and wailing must not be omitted.

164 The Karayá have not suffered as much from smallpox and goitre as other primitive peoples. But tuberculosis is increasing among them, and they know that it is infectious. "Is there any catarrh where you hail from?" is the first question they ask a stranger before he is allowed to enter their huts. Intermittent fevers exist among them only in certain
753 low regions. They use but little medicine, for all sickness and disease is looked upon as demon possession, or the result
755 of witch-craft. Therefore, they trust to their conjurers, or tribal priests, to relieve illness. These men seek to remove the fancied poison or disturbing element by sucking the part of the body where the pain is located, or to expel the evil spirits by performing enchantments, or practicing black arts.
757 One of the most noted medicaments of the Karayá, is the resin of the almecegëira tree, which is mixed with cocoa-nut oil and taken in the form of snuff for headache, and also rubbed on the abdomen to cure stomach-ache.

000 Bates, in his valuable work, "The Naturalist on the Amazon," says: "No one could live long among the Indians of the Upper Amazon without being struck with their constitutional dislike for heat. Europeans certainly withstand the high temperature better than the original inhabitants of the

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

country. Their skin is always hot to the touch, and they perspire but little." (This may be owing, in some degree, to the clogging of the pores of the body with the gummy, red grease with which they keep themselves constantly besmeared.) * * * "They bathe many times each day, but do not plunge into the water, taking merely a sitz bath, as dogs may be seen doing in hot climates, to cool the lower parts of the body. The women and children who have remained at home while the men are away fishing and hunting, generally find some excuse for trooping off to the shade of the forest during the hot hours of the afternoon. They appear restless and discontented in fine, dry weather, but cheerful in cool days, when the rain is pouring down on their naked backs. When suffering from fever, nothing but strict watching can prevent them from going to bathe in the river, or eating immoderate quantities of juicy fruits, although these indulgences are frequently the cause of death. They are much subject to disorders of the liver, dysentery, and other ills of hot climates; and when any epidemic is about, they take it quicker, and suffer more than negroes, or even whites. How different all this is with the negro, the true child of tropical climes! The impression gradually forced itself upon my mind that the Indian lives as a stranger or immigrant in these hot regions, and that his constitution was not originally adapted, and has not since become perfectly adapted to the climate."

The Karayá possess some knowledge of surgery. They know how to open arteries on the temple; how to bleed a patient; how to stop the flow of blood from a wound by binding the artery; understand the efficiency of sprinkling powdered charcoal upon wounds; have knowledge to bind on splints in setting broken bones, and know how to extract thorns from the flesh, which is done by means of sharp fish teeth. To empty the stomach by vomiting, they tickle the throat with the burnt end of a reed.

They make use of a scarification, or bleeding instrument, which is a block or pad set full, and bristling, with the long, lance-like teeth of the piranha fish. It resembles a curry-

6:Cook M-3,4 (ca.1900) 1909
SP9 Caraja SP9

[75] [413] [237] comb with very long, sharp teeth. With this barbarous tool, the primitive surgeon rakes and tears the back of the patient, who holds himself immovable by firmly grasping a post or tree. The blood is caught and removed on palm-leaves. When sufficient blood has been drawn, sand, and finally pepper, is rubbed into the wounds. Even when a Karayá is not sick, he submits to this very painful operation, believing that it will be beneficial to his health. The bleeding of persons on the back is practiced by low-class civilized Brazilians.

[71] Not much is known concerning the religious belief of the Karayá. But it is fully established that they entertain an animistic conception of the world, which is the lowest form of religious belief and practice; and it expresses itself with them in the same way that it does with the better known South [811] American tribes. Their observation hourly suggests to them the idea that every effect has an intelligent cause; for, whenever they are able to trace an effect to its cause, as, for instance, in the doings of men and animals, that cause appears to be psychical rather than material; an intangible, incomprehensible something that we call Mind. Therefore, they firmly believe that Minds, intelligence, or invisible, immaterial Personalities, dwell, as an Ego, or as Genii, in every material object, animate or inanimate, such as animals, trees and mountains, and direct all the operations of Nature; and that brutes are differentiated from men only by their bodily form, every creature being alike a duality—having a psychical as well as a physical Self. Moreover, the phenomena of the half-[772] life in sleep, together with dreams and visions, and the cessation of all vital activities at death, furnish to their minds clear and positive proofs of the existence of a spirit world that pervades, or lies beyond the world comprehended by the senses. They believe that in sleep and dreams, the Ego, or [774] Shade, or second Self, steals away from the body of the sleeper to roam about and to associate with other shadowy personalities or spirits. They are convinced, furthermore, that their [754] priests, or conjurers, are endowed with some supernatural, or mysterious powers which enable them to put themselves

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

at will into a trance or semi-death, in which state their souls, or doubles, explore the occult, or what is hidden from men in a normal state. They also believe that these conjurers can transform themselves at pleasure into animals—into the form of a witch-wolf, for example, in order to terrify, injure and domineer over men; and, in brief, can do all things whereby shamanism—primitive priestcraft—secures and maintains its influence over the tribe. They have no images or idols, nor even fetiches, for the reason that they have not yet advanced to this more complex belief, if advancement it may be called.

The ghosts or spirits of the dead, which, as previously stated, are believed to tarry for a time in the vicinity of the graves where hang the bodies they were forced to abandon because they had fallen so into disrepair, take delight, in after time, in returning to haunt the places of their habitation during the days of their flesh; moreover, it is believed that they appear to their relatives, especially on wild and stormy nights: When the darkness is inky black, illumined only by the ceaseless play of the terrifying lightnings, and the thunders crash and boom as if the unseen Powers were engaged in mighty conflict, while the winds moan and shriek in the forest, then the old folk think of their dear departed; and by loud lamentations and wailings, put themselves into a state of ecstacy whereby their inflamed imagination creates every wished-for phantasm.

This animistic religion is without any ethical foundation. It has not in this stage attained to a conception of a higher or ruling Spirit upon whom man feels himself dependent for rewards and punishments for his deeds; and as just stated, lacks everything which connects man externally with divinity, such as images, the paraphernalia of worship, ritual, and the like. But we find among the Karayá those ceremonials from which apparently everywhere throughout the world the higher and more elaborate forms of worship have come, that is, the mystery rites.

Mask dances occupy an important place in Karayá life. The prominent rôle which these masquerades play among

6:Cook M-3,4 (ca.1900) 1909
SP9 Caraja SP9

Brazil.

535 North American races is well known; but thus far, surpris-
171 ingly little has been learned of similar customs that prevail among South American tribes. Only the mask dances of the Tequna, the Zuñi and the Uaupé races are mentioned casually in literature. The temples and idols alluded to by the old Jesuit missionaries are often nothing but medicine huts, or flute players' houses where are kept the mysterious mask costumes. These mask dances are of peculiar interest because of their striking similarity to those of the Melanesians as regards the forms of the mask and other customs of the dance.

535 The Dance Masks represent animals only; but the repre-
532 sentation of animal forms is not carried so far among the Karayá as it is in the case of the masks of the North American aborigines and the Tequna, as the particular animal sought to be represented is indicated only by some of its most striking characteristics and not by the form of the mask outfit; or certain parts of the paraphernalia may suggest what animal is being represented.

The masquerade outfits are used singly or in pairs, and are divided, according to their forms, into three classes. The first, are suits and head gears of simple or plain braided palm-leaves. The second class is a cylindrical dance hood which looks like a sheaf of wild hay inverted over the head, which it completely obscures, while the upper part of the sheaf tapers to a point about two feet above the head, and is overlaid with beautiful feather mosiacs, patterned to suggest the creatures the primitive masqueraders desire to represent, such as certain fish or birds. The third class does not bear any representations or emblems of animals. To this class belongs what is called the black-bird mask, though this is a human face, made from a large calabash shell. The lower part is black and the upper is red, while the mouth is furnished with wax lips and wooden teeth. Between the small eye-holes, is a nose of wax placed unnaturally high, and a hanger of black and brown feathers falls down behind; while long, slender palm-leaves, hung from a belt, or girdle, form a skirt which covers the body of the masquerader. But these three classes

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

But these three classes
of masks do not include all the modifications used by the tribe, 535 532
for each village has its own particular kind, and many medicine [184]
huts are crammed with the most diverse types.

If a hunting or fishing expedition has been successful, and 527
there is an abundance of food on hand, the chief of the village 535
may determine to hold a masquerade festival, which shall continue as long as provisions hold out; whereupon the entire village hums with activity for many days preparing for the celebration. The women busy themselves making ready meat and drink, employing all their culinary skill; while the men, if not hunting and fishing, are occupied with the preparation of the dance costumes. One dance is distinguished from another by being performed exclusively by some one person or [533] family, and handed down from father to son; and each one is executed to the accompaniment of songs which are apparently in an antiquated form of speech, unintelligible to the rest of the people. Each animal represented is indicated by the constant repetition in the songs of the peculiar note or sound characteristic of that animal. For example, the paca cries, "Heyon hey! Heyon hey!" The alligator, "Huu! Huu!" and another beast, "Too koo! Too koo! Too-hoo-oo-oo-oo!"

The women and children are merely spectators at these masquerades, and are never permitted, under any circumstances, to see the masquerade outfit, save when an individual is regaled in it, for they must be kept in the belief that the creatures represented, or rather, their shades, are really materialized before them, and that the garb and the being inside of it are one and inseparable, for of course the outfit always covers the entire body of the dancer. Occasionally, however, the old women are let into the secret. This indicates [000] that the secret societies existing everywhere among civilized peoples, admitting men only to their membership and excluding women forever, and who take the most absurd and monstrous oaths to guard their childish secrets from other men, and from their own wives, sisters and mothers, are of savage origin in principle.

The carnival begins with a procession of the masqueraders

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

527 535 through the encampment, who, having previously stolen away to the jungle and secretly donned their uncouth regalia, suddenly appear; and with a loud cry—"Han hm! Han hm!" rush toward the village, while all the villagers ejaculate loudly, in reply, "Nakum rare! Nakum rare!"—Here they come! Here they come! The procession is almost riotous, for the men throw billets of wood about in every direction. The parade over, all these imitation birds, bugs and beasts, or the materialization of their ghosts, retire again to the thicket, remove their gear, and becoming real men once more, quietly, reënter the village, and the savage banquet is brought on.

After some hours of "eating and drinking and making merry," the masqueraders again rush forth from the woods to begin the dancing. It consists of a peculiar hopping, turkey-step, and rocking the body from side to side. The dancer must not, under any circumstances, permit his real identity to be- [688] come known to the spectators. He must not speak, nor cough, nor sneeze; and above all, he must not allow himself to stumble and fall, for if he does, he will be immediately put to death. If he should be compelled to cough or sneeze, as frequently happens because of the dust and the suffocating heat under his mask, he springs into the group of men standing near, all of whom begin instantly to cough, and thus contrive to drown his voice.

The various dances follow each other according to a programme arranged beforehand by the chief of the encampment, who presides over the ceremonies and festivities.

535 561 688 If a woman of the tribe should enter one of the secret mystery huts, or should avail herself of an opportunity to look upon a masquerade outfit when not in use, she will be punished with death. It is usual, in such cases, for the other women to intercede with the chief for her life, and he will exercise mercy in her behalf if she will promise silence and will undertake some work of expiation, such as to weave a *hammock*, or braid a large, palm-leaf mat. If she should refuse to do this, or her work should prove unsatisfactory, she will

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

be ordered to appear at a designated spot in the woods when the sun reaches a certain position in the heavens, and here she will be compelled to submit herself to the assembled men. If she should fail to appear as ordered, the men may slay her wherever they find her and sink her body in the river. But if she should flee to the mystery hut, no one will enter to take her for this is an asylum of refuge. If a man should betray the secret of the masquerade to a woman of the tribe, he may, nevertheless, be allowed to go unmolested. But these barbarous customs do not appear to be so strictly observed to-day as in former times. It is related that owing to an accident, all the women of a certain village, caught sight at the same moment of the masquerade outfit when not in use. In this case, of course, nothing could be done but to pardon them all and make known to them the whole secret. It is said that among the Sambiõa, these masquerades are falling somewhat into disuse. Nevertheless, they would not allow Dr. Ehrenreich and his party to bring away the masquerade outfits that they had stumbled upon at a spot in the woods where they had been thrown at the termination of a festival, as they feared that some of their women might be in the vicinity and see them. To get permission to take them, the men of the party had to dress in them. Though these customs may be less strictly observed to-day than formerly, nevertheless, the women cherish a profound respect for these supposed creatures of the forest and their mysterious hiding-places.

535 562 688 [178] 535 [178] [126]

The masquerade outfits seem to be thrown away, or burned, at the conclusion of a festival, the feather decorations having first been removed.

Of the real significance of these masquerades, little or nothing is known, or perhaps ever will be known. It is doubtful if even the savages themselves are fully conscious of their significance. But we may get some light upon the subject from our knowledge of the customs and beliefs of other primitive peoples.

It is certain that the "make up"—the creature, animated [825]

6:Cook M-3,4 (ca.1900) 1909
SP9 Caraja SP9

535 object, or apparition, that rushes forth from the forest to
805 parade and dance—is supposed to be the materialization of the spirit, or double, of the creature indicated. The animals represented are always either game animals, or those that play a certain rôle in the tribal legends, such as the stork, the alligator and the electric eel. In accordance with a similar idea, the aborigines of North America were accustomed to hold buffalo and bear dances for the purpose of inducing the spirits of these particular animals to send their own kind to earth in abundance.

[171]

The Karayá have other dances, which are held in honor of animals regarded as ancestors, or to which some mythological significance is attributed. There may be similar reasons for the masquerades. The Karayá may believe, moreover, that by these festivities, they are cultivating the favor of the game animals.

535 When the men are asked why they keep from their women
562 the secret of the real character of the masqueraders, they always, without exception, reply that the women are not allowed to see and know everything because they talk too much. The belief that the authority and superiority of the men over the women must be maintained and fortified, is quite evident wherever the mystery festivals are held.